

W. Field A
TREATISE

Concerning the

Fear of God :

Scripturally Recommended unto all
People, from the Example of the
Patriarchs, Prophets, Kings, and
Judges, &c.

With an HISTORICAL ACCOUNT,
briefly reciting the many Advan-
tages which they received, who
Lived therein.

*Job xxviii. 28. And unto Man he said, Behold, the
Fear of the Lord, that is Wisdom, and to depart
from Evil is Understanding.*

*Mal. iv. 2, 3, But unto you that fear my Name, shall
the Sun of Righteousness arise with healing in his
wings; and ye shall go forth and grow up as Calves
of the stall.---And ye shall tread down the wicked,
for they shall be ashes under the soles of your feet,
in the day that I shall do this, saith the Lord of
Hosts.*

L O N D O N :

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TO THE
READER.

THE following Treatise, is in
Love recommended to thy
Serious Perusal, and Consideration.

It is a COLLECTION of
Choice Texts of the Holy Scrip-
tures, on that -Excellent Subject,
The Fear of God : With Histori-
cal Accounts, Remarks, Expositions,
Observations, and Exhortations on the
same ; to Excite thee, and all People
to Live therein, because there is no-
thing more pleasing to God, nor pro-
fitable to Men, tho' 'tis too much
wanted among some who will confess
it's their Duty, yet Live not in the
Practice thereof ; as by the following
CONSIDERATIONS may appear.

To the Reader.

*1st, Did all Men Fear God, as
Mat. 22. 36, they ought, they would Love him
37. above all, and their Neighbour
as themselves, which is their Du-
ty, and the great Commandment,
on which hangs all the Law, and
the Prophets.*

*2dly, If all Men did Fear God,
as they ought, none would do un-
justly by their Neighbour, nor be Un-
merciful, nor Proud, neither would
they do that unto another, which they
would not have another do to them,
for that's a breach of their Duty.*

*3dly, Did all Live in God's Fear,
good Works would abound, and Men
would be safe in trusting one another,
and there would be no Cheating, O-
ver-reaching, Defrauding nor Trick-
ing of any, nor any breach of their
Duty thereby.*

*4thly, Did all Live in this Ho-
ly Fear of God, they'd prolong their
Days,*

To the Reader.

Days, and discharge the Duty they owe to him, who gives them all the good things they enjoy; be Wise, perfecting Holiness, and submit one to another therein, and know the Lord to teach you, and his Secrets will be with you, and the Angel of his presence will Encamp about you, and they will attain Riches, Honour, and Life, and have his Blessing, that adds no Sorrow with it, and this will be a great Happiness.

2 Cor.
7. 1.
Eph. 5.
21.
Psal.
25. 12.
14.
Psal.
34. 7.
Prov.
22. 4.
Prov.
10. 22.

5thly, Did all Men Live in the Fear of God all their Days, they'd Worship him, and they'd have strong Confidence, and it would be their Treasure, and they'd be Edified, and have Comfort, as the Churches throughout all Judea, and Galilee and Samaria had in the Primitive Times; and the Prophecy of David Concerning Christ, and the Gospel times, they would know to be fulfilled, viz. They shall Fear the

Psal. 5.
7.
Prov.
14. 26.
Isa. 33.
6.
Acts 9.
31.

To the Reader.

Pfal. 72. 5, 6, 7, 8. Lord, as long as the Sun and Moon endureth throughout all Generations; He shall come down like Rain upon the mown Grass, as Showers that Water the Earth. In his Days shall the Righteous Flourish, and abundance of Peace, so long as the Moon endureth. He shall have Dominion from Sea, to Sea, from the Rivers, to the end of the Earth.

These enjoyed, would be precious and blessed Experiences.

Which I heartily desire all People may make it their chiefest Concern whilst they have time, to attain unto, by applying their Hearts to that Means, and to the sufficient Grace of God that appears unto them, and will Teach and Enable them to the Attainment thereof, if they will receive and learn of it.

And

To the Reader.

And I Recommend READER, to thy, and to all Men's Consideration, whether it is not Mans Indispensible Duty, and true Interest, whilst in this World, to Love and Live in the Fear of God, seeing God and Christ have Commanded it.

The Holy Prophets of God, and the Ministers of Jesus Christ, and the Angel that flew in the midst of Heaven, having the Everlasting Gospel to Preach unto them that dwell on the Earth, and to every Nation, and Kindred, Tongue and People, Taught it, saying with a loud Voice, FEAR GOD, and give Glory to him, for the Hour of his Judgments is come, and Worship him that made Heaven and Earth, and the Sea, and the Fountains of Water. Matth 10. 28.

And that all, both Young and Old, may be prevailed upon to Fear God,

To the Reader.

is the Principal Inducement of my Writing this Treatise.

And how Mean or Immethodical soever it may be esteemed, yet I doubt not, but as the Fear of God is minded by those who Read it, it will not be unacceptable to them, nor unprofitable to any; for God is no Respector of Persons, but in every Nation, he that **FEARETH GOD,**
Acts 10. 35. and WORKETH RIGHTEOUSNESS, is accepted with him.

Which that thou, and all may, is my Earnest Desire, and fervent Prayer to the God of all Power and Consolation, and to the Father of Mercies, in the Spirit of his Son, the Lord Jesus Christ; in whose Love I Remain,

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Thy Sincere Friend,

JOHN FIELD.

The

T H E
INTRODUCTION.

I SHALL First, Consider Man, of whom God said, *Let us make* Gen. 1. *Man in our Image, after our* 26. *Likeness, and let him have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every Creeping thing that creepeth upon the Earth.*

Hereby we may observe, that God speaks as if he held a Council upon making this Noble Creature, whom he designed so highly to Dignifie, and make, as he said, *in our Image, after our Likeness, and to give him Dominion over the Fish of the Sea, over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every Creeping thing that Creeped upon the Earth.*

And

And this Dominion was not designed or spoken to *Adam* only, Excluding his Posterity, but unto *Men* that are in God's Image, and after his Likeness, and the Likeness of him that is Heir of all things, and by whom he Created all things, and made the Worlds; even his Son, who is *the brightness of his Glory, and the express Image of his Person, and sits on the right hand of the Majesty on high, and is the Image of the Invisible God, and the first born of every Creature.*

Heb. 1.
3.

Man thus Created, 'Dignified and Endued with Dominion and Power, was blessed of God, and was bid to be fruitful, to multiply and to replenish the Earth, and to subdue it.

Gen. 1.
28.

v. 29.

Also he gave him every green Herb bearing Seed, which was upon the face of the Earth, and every Tree, in which is the fruit of a Tree yielding Seed for Meat. And the Lord took Man, and put him into the Garden of Eden, to dress it, and to keep it.

Gen. 2.8.

He also gave him Wisdom, and to shew that he had greatly endued him therewith, the Lord was pleased to bring every Beast of the Field, and every
Fowl

*Fowl of the Air, to Adam, to see what v. 19.
he would call them; and whatsoever A-
dam called them, was the Name there-
of.*

And that Man's Comfort and Hap-
piness might be yet encreased (when
among all the Varieties of Creatures
that God had made, there was not
found a Help-meet for Adam) God the
wise Architect, or Builder, made or Built v. 22.
a Woman, as the Scriptures declare;
not of the Dust of the Earth, as Man
was made, but of one of the Ribs he
took from Adam when in a deep Sleep.

And the Lord brought her unto
Adam, and he gave her her Name, v. 23.
Woman, and assigned the Reason why
he gave her that Name.

And then it's said, Therefore shall a Gen. 2.
Man leave Father and Mother, and 24.
shall cleave to his Wife, and they shall
be one Flesh.

Now when Man was so high-
ly Dignified and Invested with
so great Dominion, and Power,
and endued with so Excellent Wis-
dom, and Divine Understanding; so
well and plentifully provided for,
and made as it were God's Vicege-
rent, to Rule here below, it was but
meet

(iv)

meet he should be in subjection, and observe the Commandment of his Great High and Sovereign Lord, who had bestowed so great Honour, Favours and Blessings upon him.

And as God is the Creator of all things, and Lord of Heaven and Earth, Subjection and Obedience is due to him.

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Concerning

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living
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but

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but they went on, and *Ezra* the *Priest* blessed the Lord; and as the People *feared* God, he was with them.----But the *mix'd* *Murriages* that some of them went into, grieved *Ezra*, and offended God. With a *Caution* against *joining in Marriage* with them who neither *Fear* nor *Worship* God; and the *ill Consequences* shewn, and a *Remedy* proposed.

P. 102.

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P. 119.

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Daughters, and none so Fair as his Daughters.
p. 127.

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shewed what should come to pass in the latter Days. p. 177.

Amos Prophesied against *Judah* and *Israel*, declaring against their *Oppressing the Poor*, and *Crushing the Needy*; and calls on them, to *meet their God*, and *seek him*. He was evilly intreated by the *Priests*, and informed against. p. 181.

Obadiab in his *Vision*, prophesies against *Edom*, and tells, the *Lord would destroy the wise Men thereof*. p. 185.

Jonah Prophesied against *Nineveh*; on which the Lord on their *Repentance* had *Compassion*. p. 188.

Micah, he Prophesied against *Samaria* and *Jerusalem*, and pronounced *Woe* against them for their *Idolatry*, *Violence*, *Oppression*, and *coveting Houses*; and told them *their Prophets made the People to err*, and *did bite with their Teeth*; and against their *Seers and Diviners*, and those *Princes that abhorred Judgment*, and *Priests that taught for Hire*, and *Prophets that divine for Money*; and those that laid wait for *Blood*. p. 189.

Nabum prophesied against *Nineveh*, and her *Abominations*, *Whoredoms* and *Witchcraft*. p. 194.

Habbakkuk Prophesied against the *Children of Israel*, the *Chaldeans*, and their *Covetousness*; and against those that made *Drunken*; and against their *Idolatry*, and he declared how he would trust in the Lord. p. 195.

Zephaniab Prophesied against *Judah*, and said the Lord would consume all things off the Land; and against *Gaza*, and the Land of the *Philistines*, and said, that the Lord would famish all the Gods of the Earth; and cry'd woe against the filthy and oppressing City, and against her *Princes and Judges*. p. 200.

Haggai Prophesied unto *Zerubbabel* Governour of *Judah*, about the time the House of the Lord was to be built in *Jerusalem*, saying in the Name of

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of the Lord, *I am with you*; and *that the Desire of all Nations should come.* p. 203.

Zechariah called to the People to turn unto the Lord of Hosts; and told them *his House should be built in Jerusalem*; and he prophesied of Christ, under the Name of God's *Servant the Branch*, and shewed how the Curse went out against every one that *Stealeth and Swareth.* And reprov'd their *Fasts*, on which two things are *Remark'd*, and *Considerations* propos'd to those who appoint Fasts now.----- and he sheweth every *Man* should speak Truth to his Neighbour, and execute the judgment of Truth and Peace. p. 205.

Malachi the Prophet, *Propheesied* how God would spread *Dung* upon the Faces of the Priests who despised his Name, and caused many to stumble; how the Lord would make them contemptible, and would be a swift Witness against the Sorcerers, and those who oppress the Hireling in his wages, the widow, --- and those who fear not the Lord. p. 210.

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THE.

A
TREATISE, &c.

C H A P. I.

Concerning ADAM *and* EVE.

THE Lord gave *Adam* Liberty *Gen. 2.*
16.
to eat of every Tree of the Garden
freely. A large Liberty, but he
laid his Prohibition to shew
his *Sovereignty* upon one Tree, and on- *v. 17.*
ly One. And we may well conclude,
that God who knows all things, knew
that the Fruit of that Tree would be
hurtful to Man, and therefore forbade
Man to eat thereof; which shews the
wonderful Love, and compassionate
Regard the good God had, and hath
for Men, he *only* forbids their
feeding upon that which will hurt and
ruin them, if Man laid hold thereof
(with a liking, and received in) or
A did

did feed upon that which is Evil, being only forbid.

And when the Serpent tempted the Woman, she remembred, and told
Gen. 3. him, *God hath said ye shall not eat of it ; neither shall ye touch it, lest ye die.*

But the Woman, after her Conference with the Serpent, and after the
Gen. 3. 6. evil Eye in her was open'd, *saw the Tree was good for Food :* But this was not 'till she heard the lying Serpent's Sermon, who taught contrary to what the God of Truth had taught her, saying (in Contradiction to what God
Gen. 3. 4. commanded) *Ye shall not surely die ; for God doth know, that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods, knowing Good and Evil.* So that Evil Eye that proceeded, as Christ saith, *Mark 7. 22. out of the Heart* (that the Serpent gets place in) when that was opened, she then, without a due fear or regard to the Command of God, took of the Fruit she was forbid either to eat or touch ; and did not only eat thereof her self, but gave to her Husband also : So as she was first in the Transgression, she
v. 6. quickly was instrumental to bring her Husband in also.

And

And thus by Transgression Sin entered, and Death by Sin; as God had told Man, *in the Day that he eat thereof he should surely die*: And so they did, *Gen. 2. 17.* from the living Enjoyment of that Peace, Joy, and Felicity that before they had enjoyed in Paradise, out of which, after Sentence was passed upon them, they were driven. And the Serpent was Cursed, the Woman was *Gen. 3. 14, 16.* put under Subjection, and the Man, for hearkening to the Voice of his Wife, and eating what God had forbidden, the *Gen. 3. 1.* Ground was cursed for his sake, and in Sorrow was he to eat of it all the Days of his Life.

Thus they, by going from the Fear of God, and by breaking his Command, became *disobedient* and *undutiful* unto him who had been so good to them, and had provided so *plentifully* for them, and lost his Favour.

C H A P. II.

Concerning CAIN, Adam's 1st Son.

IT appears by *Holy Writ* that he proved wicked, and did neither fear God, nor *love* his Brother ; but was an Evil-doer, as all those who **fear** not God are. Yet he, as many such now do, presumed to bring an Offering to God, but the Lord had no respect unto him nor to his Offering ; for as he *feared* not God, he had not Acceptance, Sin lay at his Door, and he was subject thereto : But had he kept in the Fear of God, and not yeilded to his Passion and Wrath, for it was thereby that Satan came to *rule* over him, and by his Instigation he was excited and rose up against his *righteous* Brother *Abel*, who **feared** God ; and *Cain* not having the *Fear* of God before his Eyes, slew him, and became a Fugitive, and a Vagabond in the Earth ; and being out of the Fear of God, was drove from his Presence, and went and dwelt in the Land of *Nod*, on the East of *Eden*.

Gen. 4.
16.

C H A P.

C H A P. III.

Concerning NOAH.

NOAH was a Man that feared Gen. 7. God, and was found Righteous ^{1.} in his Sight; for when God called him, and all his Household into the Ark, he gave this Character of him, *For thee have I found Righteous before me in this Generation*: For that Generation were indeed departed from the Fear of God, which so displeased God, that in the Flood he destroyed them. And Da- Psa. 145. 20. Isai. 13. 9. vid said, *He will destroy all the Wicked, and (as Isaiah testifieth) the Sinners out of the Land.* But it shall go well with them that fear God, and keep his Commandments; he will pity them that Psalms 103. 13, 17, 18. fear him, for his Mercy is from everlasting to everlasting upon them that fear him, and his Righteousness unto Childrens Children, to such that keep his Covenant, and to those that remember his Commandments to do them: Surely his Salvation Psa. 85. 9. Psa. 103. 11. is nigh to them that fear him, that Glory may dwell in our Land,—so great is his Mercy to them that fear him. He

Psa. 145 will fulfil their Desire: He also will
 19. hear their Cry, and will save them; for
Psa. 147 he taketh Pleasure in them that fear him,
 11. in those that hope in his Mercy. And
Luke 1. as Mary the Mother of our Lord said,
 50. His Mercy is on them that fear him,
 from Generation to Generation.

Oh therefore, that all People would
 fear God, that they may do as the
 Voice from the Throne advised, say-
Rev. 19. ing, Praise our God, all ye his Servants,
 5. and ye that fear him, both small and great.
 Then, Oh then will the Lord have
 great regard to them; and as they
 are found working of Righteousness,
 his Care they will experience to be
 over them, and they will find Ac-
 ceptance with God here, be Blessed
 in their Death, and Happy for ever.
 And will avoid, and be preserved
 from those Evils which the Inhabi-
 tants of the old World, by departing
 from the Fear of God, were found
 in; which too many, notwithstand-
 ing they read what Misery and De-
 struction came upon them, are now,
 for want of living in the *Fear of God*,
 found in; though they call God their
 Father, and would be accounted the
 Sons of God, yet they are doing as
 those

those who were called so did, before the Flood, (of whom it's said, *When Gen. 6. Men began to multiply on the Face of the Earth, and Daughters were born unto them*) they took to themselves Wives of all which they choose: And being departed from the Fear of God, they saw the Daughters of Men (no doubt with that Evil Eye that proceeded out of the Heart) that they were Fair; (and as they feared not God) they presumed to take them to be their Wives, without regard to God, or seeking to him to direct them in their Choice; which was a great Evil, and is still, and very displeasing to him. Oh! that all now, who own God for their Father, may seriously consider this, and that they ought to seek to him, for Counsel and Direction in so great and weighty an Affair, that they may be directed to make their Choice, as all who are his Sons, and that Fear him, ought to do: And if they have regard to his Spirit, and do not as those who were called the Sons of God did, in the old World, disregard the strivings thereof in their Hearts, which no doubt reproved them, and would, had they received

it, restrained them from those evil Practices then, and all now may be restrained from those Evils, for it strives with all to keep them out of it, if they will but mind and answer those Strivings, and receive, and not grieve the good Spirit of God, they may escape those fatal Consequences, which too often happens to those who choose and take Wives out of his Fear; and indeed, what happened to them in the old World, who so did, ought to be a Warning to all now.

Oh therefore, let both Young and Old, Men and Women, seriously consider this, and take it for a Caution, not to choose and take Wives, or Husbands, out of the Fear of God, and without seeking his Counfel and Direction, and thereby grieve his Spirit, and incur his Displeasure, lose his Blessing, hurt themselves, and become unequally Yoaked: For surely those that are Sons of God should only take them Daughters of God to Wife, and such Daughters should only accept of his Sons for Husbands.

And those who follow the guidance of that Spirit, by which his Sons and Daugh-

Daughters are led, they will become Sons and Daughters of God: And then they will not do as those before-mentioned *did*, and thereby grieve him as they *did*; for if they do, it may cause him to say as he did then, *My Spirit shall not always strive with* Gen. 6. 3. *Man*; for when the Lord in that Day, *saw that the Wickedness of Man was* ver. 5. *great, and that every Imagination of the Thoughts of his Heart was only Evil continually, it repented the Lord that he had made Man*, when he forsook his Fear. Oh that all, especially those that fear God, and are called his Sons, may therefore be watchful, and careful that they do not take them Wives as they shall choose, as aforesaid, and contrary to his *Mind*, and to the Grief of his holy Spirit, and thereby go into such Wickedness, as those that were called the *Sons of God* in the old World did; and thereby grieve the Lord to his Heart, and cause the Lord to repent that he had made them, and provoked him to Destroy them, instead of giving them his Blessing; without which (in a Marriage State, or any other State) they can't have true Comfort, or enjoy his Blessing, which

maketh Rich, and addeth no Sorrow to it.

Let then all consider, what will Wife, though never so Beautiful and Rich, Children, or Greatness in this World profit any; for if they choose rather to please themselves in the Choice of a Wife than the Lord, how can such expect the Lord will bestow that Portion upon them (which a good Wife is said to be.) But if they fear and seek him in their Choice, he'll bestow upon them a good Wife; *Which, as the wise Man said of old, is a good Portion, which shall be given in the Portion of them that fear the Lord; and a silent and loving Woman is his Gift, and a godly Woman is given to him that feareth the Lord, Eccles. 26. 3, 14, 23.* But if they do not fear God, they have no Right to this Portion or Gift, nor cause to expect his Blessing.

And we may farther observe, from what we find in the holy Scriptures, That God, who destroyed the People of the old World for their Wickedness, according as he said he would, *Gen. 6. 7. assigned the Reason, which was, All Flesh had corrupted his Way upon the Earth,*

Earth, and it was filled with Violence through them. And if any query however, I answer, for their not living in the Fear of God. As Christ said, *In the* Mat. 24. 28. Days that were before the Flood, they were found Eating and Drinking, Marrying and giving in Marriage, till the Day that Noah entered into the Ark. which shews they Marry'd, and did those things out of the fear of God; and mark what followed, they were Destroyed. But unto Noah that fear'd God the Lord said, Come thou and all Gen. 7. 1. thy House into the Ark, for thee have I found Righteous before me in this Generation. And Noah only remained alive, and they that were with him in the Ark, the place of Safety.

And when Noah came out of the Gen. 9. 1, 2. Ark, God blessed him and his Sons, and said unto them, Be fruitful and multiply, and replenish the Earth. And the Fear of you, and the dread of you shall be upon every Beast of the Earth, and upon every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fishes of the Sea; and into their hand (*i. e.* that feared God) they were delivered.

Is it not therefore reasonable and just? that the Lord, who put all Creatures under the *Dread* and *Fear* of Man, should be **feared** and **dreaded** by Man, and that Man should live in his **fear** always, and seek the Lord therein, to be guided and directed by him in Marriage, and in all his Ways

Prov. 3. acknowledge God, then he'll direct his Paths. Then Mankind will not, without fear or regard to him, chuse or take them Wives, or let their *Love, Desires, or Affections* go forth after any of his Creatures, so to take and make use of them as to abuse and hurt themselves, offend God, grieve his Spirit, and deprive themselves of his Blessing, by going out of his *Fear*, and walking in their own evil Ways.

Gen. 11. But we find of Old, when Men were departed from the Fear of God, and aspired in their Minds, and sought to provide for themselves, and to prevent their being destroy'd, or scattered abroad, they said, *Let us* (see how conceited they were, and gone from the *Fear* of God) *build us a City and a Tower, whose Top may reach to heaven; and Let us make us a Name.*

Not

Not considering in whose hand their Breath was, and how short he could make their Time; thus Foolish and Vain is Man that *fears* not God, and makes not him his Trust, nor Seeks him, nor Acknowledges him in their Ways, as these did not; and therefore God did not direct their Paths, nor bless their Undertakings; but scattered them upon all the Face of the Earth, and Confounded their Language, so that while they were Building the Tower and City, whose Top was to reach to Heaven, to prevent their being *Scattered* abroad upon the Face of the Earth; they were *Confounded* and *Scattered* abroad upon the Face of all the Earth, and their Building or *Babel* they left, as a Monument of their Folly. Thus we may see and consider, as Man lost Paradise for Disobeying God's Command, and not keeping in his Fear, so Men (or the Sons of God) had their Days shortned, for taking Wives which they chose, and grieving God's Spirit, and departing from his Fear, and the Old World, and the Inhabitants, for want of Living therein were Destroyed; and the Inhabitants

tants of the New World, going out of the *fear* of God, and seeking their own Preservation, were *Confounded* and *Scattered*. Oh the many Miseries that Men have brought upon themselves for want of his Fear, and neglect of their Duty to him, who is the great Father and Creator of all things in Heaven and Earth. The Lord therefore incline the Hearts of all Men, to *Fear* and stand in Aw of him, that they may not Sin against him.

C H A P. IV.

Concerning ABRAHAM, *that*
Feared God.

Gen. 12.
1, 2.

THE Lord said unto Abraham,
Get thee out of thy Country, and
from thy Kindred and Father's House, in-
to a Land which I will shew thee: And I
will make of thee a great Nation, and I will
bless thee, and make thy Name Great,
and thou shalt be a Blessing. And I will
Bless them that Bless thee, and Curse
them

them that Curse thee, and in thee shall all Families of the Earth be Blessed.

And Abraham was very Rich in Cat- Gen. 13.
 tle, in Silver, and in Gold. And the 1, 2.
 Word of the Lord came unto Abraham in Gen. 15.
 a Vision, being a Man that feared 1.
 God, saying, Fear not Abram, I am
 thy Shield, and thy exceeding great Re-
 ward (and he is the same now to them
 that fear him.) And he believed in
 the Lord, and he counted it to him for Ver. 6.
 Righteousness, and said to him, thou
 shalt go to thy Fathers in Peace, thou Ver. 15.
 shalt be Buried in a good old Age.

And when Abraham was 99 Years
 Old, the Lord appeared unto him, (he Gen. 17.
 did not forsake him when Old Age 1.
 was come upon him) and said unto
 him, I am the Almighty God; Walk be-
 fore me, and be thou Perfect. And then
 God said unto Abraham, As for Sarai Ver. 15.
 thy Wife, thou shalt not call her Sarai,
 but Sarah shall her Name be, and I will
 Bless her, and give thee a Son also of her,
 and she shall be a Mother of Nations,
 Kings of People shall be of her. Oh the
 wonderful and great Blessings that
 God is pleased to bestow upon them
 that fear him, his Secrets are with
 them: For the Lord said, Shall I hide
 from

Gen. 18. *from Abraham the thing which I do, for*
 17. *I know him, that he will Command his*
Children, and his Household after him,
and they shall keep the Way of the Lord,
to do Justice and Judgment: That the
Lord may bring upon Abraham, that
which he hath spoken of him. And when
the Angels were going to Destroy
Sodom, the Lord shewed it unto A-
braham; How did he stand before

Gen. 15. *the Lord, and draw near to him;*
and in Fear and Humility Reasoned
with the Lord, and Interceded for
Sodom, and that the Righteous might
not be Destroyed with the Wicked;
saying, Shall not the Judge of all the
Earth do right; and the Lord Answered
him from Time to Time, saying,
If there be 50 Righteous within the City,
then I will spare all the Place for their
sakes, nay for 45, 40, 30, 20, and 10.
and then the Lord left Communing
with Abraham.

But concerning Righteous Lot that
 feared God. The Lord had a regard
 to Righteous Lot, Abraham's Bro-
 ther's Son, who Received the Angels
 God sent to Sodom, and they said un-
 to Lot, *Hast thou here any besides thy Son-*
in-Law, and thy Sons and thy Daughters,
and

and whatsoever thou hast in this Place, bring them out of this Place, for the Lord hath sent us to Destroy this Place. But when Lot went out, and spoke to his Son-in-Law (that feared not God) as the Angels directed him, he seemed to them as one that Mocked.

Gen. 19.
14, 15.

And when the Morning arose, then the Angels hastened Lot, saying, *Arise, take thy Wife, and thy two Daughters which are here, lest thou be Consumed in the Iniquity of the City: Look not behind thee.* Thus the Lord being Merciful unto him, said, *Escape for thy Life, look not behind thee;* and he hastened to Zoar, a little City that was spared for Lot's sake; that was a Man that feared God, and obeyed his Command, and so experienced the Lord's Compassion, which is to them that fear him; though his Judgments were executed upon the Sodomites and Lot's Wife, who obeyed not the Command of God, nor abode in his Fear; but looked back, and was turned into a Pillar of Salt, and was made a Monument of his Displeasure. And the Lord Rained upon Sodom, and upon Gomorrah, Brimstone and Fire out of Heaven; and he overthrew those Cities,

ties, and all the Plain, and all the Inhabitants of the Cities, and that which grew upon the Ground. This was a Dreadful Judgment, and overthrew all those Wicked and Abominable Sodomites, and so he did thus Destroy them:

- Psa. 11. 6.* And David said, Upon the Wicked he shall Rain Snares, Fire and Brimstone, and a Horrible Tempest; this shall be the Portion of their Cup. By which it's plain, as it was the Portion of the Wicked Sodomites; so the Lord saith, it shall be the Portion of the
- Psa. 11. 4.* Cup of the Wicked. For the Lord is in his Holy Temple, the Lord's Throne is in Heaven, his Eyes behold, his Eye-lids try the Children of Men. And the Lord tryeth the Righteous: But the Wicked, and him that loveth Violence, his Soul
- Psa. 10. 3.* hateth, for they fear not him. But boasteth of his Hearts desire, and bleisseth the Covetous, whom the Lord abhorreth; who through the Pride of his Countenance
- Ver. 4.* will not seek after God. God is not in all his Thoughts, his ways are always
- Ver. 5.* grievous, he hath said in his Heart, he shall not be moved, and that he never shall
- Ver. 6.* be in Adversity, his Mouth is full of Cursing and Deceit and Fraud, under his
- Ver. 7.* Tongue is Mischief and Vanity, and he hath

hath said in his Heart, God hath forgot- Ver. 11;
 ten, he hideth his Face, he will never see
 it, and that God will not require it. But
 as the Lord hath Punished the Old
 World, and Sodom and Gomorrah, he
 hath since said, *I will Punish the World* Isa. 13.
for their Evil, and the Wicked for their 11.
Iniquity. I will cause (saith the Lord)
the Arrogancy of the Proud to cease, and
will lay low the Haughtiness of the Terrible.

Therefore let all, I tenderly be-
 seech them, take Warning, be Wise,
 and consider their Ways, and put a-
 way the Evil of them, from before
 the Eyes of the Lord, and **fear** him,
 and depart from Evil whilst they have
 Time, and not rest satisfied with a
 bare Profession, though of the Chri-
 stian Religion, and Assent to the
 Truth of all these things Recorded in
 the Holy Scriptures: For if they live
 out of the **fear** of God, and do not
 that which is right in his Sight, they
 can't notwithstanding their Profes-
 sion, have his Favour, enjoy Peace,
 nor escape his Wrath and Judgments;
 and if they Die under the Anger of
 God in their Evil doing, they are not
 like to have any part in that *Kingdom* Mat. 25.
that's prepared for the Righteous, from the 34.

Foundation of the World: But will certainly have their part in Everlasting Fire, prepared for the Devil and his Angels. A sad State, let all be careful to escape it.

Now I shall speak something farther of *Abraham*, the Friend of God, who had the Character following from the Angel of the Lord (when he went to offer up *Isaac*) who called unto him out of Heaven, saying, *Now I know that thou fearest God*: And as he *Feared* God, he was the *Friend of God*, and had his Blessing, *Gen. 22.* the Lord saying to him, that in *Blessing, I will Bless thee, and in Multiplying, I will Multiply thy Seed as the Stars of Heaven, and as the Sand on the Sea-shore, and thy Seed shall possess the Gates of thy Enemies.*

And in his Seed it was promised, all the Nations shall be Blessed, because he *feared* God, and obeyed his Voice; and the Lord Blessed *Abraham* in all things: A very great Encouragement for all to *fear* God, and to obey his Voice, seeing *Abraham* for so doing, was so wonderfully blessed in all things. Oh that all may seek this Blessing, and *fear* God as *Abraham* did,

did,
175
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Isaac
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did, the Years of whose Life, were 175 Years, and he was gathered to his People, and Buried by his Sons, *Isaac* and *Ishmael*, in the Cave of *Machpelah*.

C H A P. V.

Concerning I S A A C.

HE also feared God, and was blessed by him, and he Meditated upon God, and Prayed to him; and in that Godly Exercise was he found, when *Rebecca* was brought by *Abraham's* Servant, whom he had sent with a charge, to go to his Country and Kindred, and there to take a Wife for his Son *Isaac*; and no doubt but in the fear of God, he took *Rebecca* to Wife, having his, and her Parents Consent, and an acknowledgment was made; *the thing proceeded from the Lord*; and although she was for some time Barren, *Isaac* being a Man that feared God, and knew Children were his Gift, Intreated the Lord for her, it's

Gen. 24.
15.

it's not said, he was offended with her, for he greatly loved her; and the Lord was Intreated of him, and she Conceived, and it's evident she was a Woman that feared God, and Enquired of the Lord, and had an Answer from him.

Gen. 25.

Now as *Isaac* was a Man that feared God, so the Lord several times appeared to him, and blessed him, and said, *I am the God of Abraham thy Father, fear not, I am with thee, and will Bless thee, and Multiply thy Seed, for my Servant Abraham's sake.* And the like promise that was made to *Abraham*, was made to *Isaac*, who also feared God. And as God had blessed him, he likewise blessed his Sons; and unto *Jacob*, he had that regard to him, that he did not only bless him, but charged him not to take a Wife of the Daughters of *Canaan*, but to arise and go to *Padan-Aran*, to take a Wife of the Daughters of *Laban*; and not do as *Esau* his Brother had done, to the Grief of his Parents Hearts.

Gen. 28.
1.

Note for Observation, what Care there was upon Godly Parents, that their Children might Marry such that feared him, and that they might be
Bles-

Blessed, and succeed them in the Enjoyment of God's *Blessing*, as well as their outward *Substance*, which they also had by his Blessing; and knew, the way to have it continued to their Children, was for their Children to *fear* God, and serve him therein, as they had done.

C H A P. VI.

Concerning J A C O B.

J A C O B was Obedient to his Parents, and readily he took his Journey according to their Command and Counsel, and the Lord was so well pleased with him, that he appeared to him in the Way, saying, *I am the God of Abraham thy Father, and the God of Isaac*; and have promised, that I would give the Land to him, and to his Seed, and they should be as the dust of the Earth, *And in thee, and in thy Seed*, said the Lord, *shall all the Families of the Earth be Blessed*, and that he would be with him, and keep him in all places whe-

*Gen. 28.
13.*

Ver. 14.

whether he went. Oh I cannot but say, how excellent a thing it is to fear God, and to be Obedient to their Parents, and to take their Counsel, and follow their Direction in the choice of a Wife, as *Isaac* and *Jacob* did: For it's the way not only to have Parents Blessing, but the Blessing of the Lord, as *Jacob* and *Isaac* had, who also Prayed unto God, to give *Jacob* the Blessing of *Abraham*; and the Lord appeared unto *Jacob*, and said, *I am with thee, and will Bless thee, and Multiply thy Seed, for my Servant Abraham's sake.* Note, Here's an Answer to *Isaac's* Prayer, which sheweth, the Prayers of those that fear God, avail much, and are Heard and Answered by him, who is a God that heareth Prayer.

Gen. 28.
4.

Gen. 28.
15. For *Jacob's* farther Encouragement, the Lord said unto him, *I am with thee, and will keep thee in all places whether thou goest,— for I will not leave thee.* Then *Jacob* vowed a Vow, saying, *If God will be with me, and will keep me in this way that I go, and will give me Bread to Eat, and Rayment to put on, so that I come again to my Father's House in Peace, then shall the Lord be my God.*

And.

And as he lived in the **fear** of God, he was with him, and did Keep and Bless him, neither did he not Leave him, but brought him to his Fathers House in Peace, with *Rachel* and *Leah*, the Wives that he had Served for, and taken; and with the Children and Cattle the Lord had given him; and the Lord also delivered him from the hand of *Esau* his Brother, of whom he was afraid, and brought him back to his Father's House, unto *Mount Mamre*, unto the City of *Abraham*, which is *Hebron*, where *Abraham* and *Isaac* sojourned. And *Esau* and *Jacob* buried their Father *Isaac*, whose Days were 180 Years.

And *Jacob* dwelt in the Land of *Canaan*, and there was a Famine in all Lands.

Observe, *Joseph*, one of *Jacob*'s Sons, whom he thought was Dead, was a young Man who **feared** God, though envy'd by his Brethren for his Dreams, and was sold by them to the *Ishmaelites*; yet when they were sent by their Father into *Egypt* to buy Corn, they found *Joseph* their Brother was Chief Governour there, to whom, by the Providence of God,

B

and

and by his Interpretation of Dreams, and of the Dream of *Pharoah* King of *Egypt*, he was advanced, though the Brethren of *Joseph*, who had cast him into the Pit, knew him not, he knew them; and as he told them he *feared God*, and as he **feared** him, so he was *favoured* by him, and *preserved* from being slain, when he was *delivered* out of the Pit, and from the Hands of his Brethren, his Mistress and the Prison-House, and

Gen. 42.
18. *honoured; for the Lord honoureth them who fear him*: Therefore as it's the Duty, so it's the Interest of all to **fear God**.

Psa. 15.
4.

But to return, *Jacob*, who is now call'd *Israel*, because as a Prince he prevailed with God, when he came to hear that *Joseph*, whom he had by his beloved *Rachel*, was yet alive, he went down into *Egypt*, being sent for by his Son *Joseph* to be Nourished, with his Sons and Daughters and little Ones. Oh! the tender, dutiful, and affectionate Love that is in Children who **fear God** to their *Parents*. And *Israel* had the Promise of God, who

Gen. 46.
4. said to him, *I will go down with thee into Egypt, for I will there make of thee a great*

great Nation.. See the Care, Mercy, and Compassion of God to them that **fear** him. And *Jacob*, by the Sons of *Israel* their Father, and all his Seed which were with him, were carry'd into *Egypt*. And when he saw *Joseph*, he *fell on his Neck a good while, and wept, and said unto Joseph, Now let me die, since I have seen thy Face, because thou art alive.*

Gen. 45.
29, 30.

Oh! the Love this Patriarch, who **feared** God, had for his Son, and the obedient and dutiful Regard this Son, who *feared* God, had for his Antient Father; and the Care he took to place him and his in *Goshen*, the best of the Land of *Egypt*: And also brought his Father, and some of his Brethren, before *Pharaoh*. And *Jacob* blessed *Pharaoh*. And *Joseph* nourished his *Father* and *Brethren*, as a farther Proof of his Love to them, and of his **fear** towards God.

And *Israel* dwelt in *Goshen* in the Land of *Egypt*, and they had Possessions therein, and multiply'd exceedingly. And *Jacob* lived in *Egypt* 17 Years, and his whole Age was 147, and before his Death, he told where he would be Buried: And as he was a

Man who *feared* God, and was blessed of him ; so he blessed his Son *Joseph*, and his Sons, and called for his other Sons, and Prophetically declared what should befall them in the last Days, (*which shews the Secrets of God are with them who fear him*) and he also blessed his other Sons severally, and charged them to *Bury him with his Fathers* ; which they did accordingly.

Gen. 48.

It's farther observable in holy Writ, the Care and Regard the Lord always had over them who **fear** him. And it appears while the Children of *Israel* were in *Egypt*, they multiplied and waxed very mighty ; but there arose after *Joseph's* Death another King over *Egypt*, whom Satan, (who hates and seeks the Destruction of them that **fear** God, and are blessed of him) stirred up to oppress the *Israelites*, and set Task-masters over them, to afflict them with heavy Burthens ; but the more they afflicted them, the more they multiplied and grew, through the Lord's Blessing, which grieved the *Egyptians* ; and they made them serve with *Rigour*, and made their Lives *bitter* ; which hard *Bondage*, and all their Service

Exo. 1.7.

vice was with *Rigour*: And yet tho' the Lord suffer'd them to be thus afflicted, he was not unmindful of them, neither did he with-hold his Blessing, but by his Providence he so order'd it, that when the oppressing King spoke to the *Hebrew* Mid-wives, to kill the Male Children, and save the Female; the Mid-wives **fearing** God, they regarded not the King's Command; therefore the Lord dealt well with them, because they **feared** him, he made them Houses, or caused them to dwell safely: But *Pharaoh* went on in his Wickedness, and charged **all** his People, that every Son that was born of the *Hebrews* should be cast into the River; yet the Lord by his Providence prevented it, for when *Moses* was born, who was a goodly Child, he was, by the Providence of God, wonderfully preserved, and brought up in the Court of him who had commanded and charged he should be destroy'd.

C H A P. VII.

Concerning MOSES, who was so wonderfully Preserved, so eminently Provided for, as aforesaid.

HE became a Man who feared God, and God appeared to him Exo. 3. 2. in a *Bush that burned and was not consumed, and communed with him*, made Choice of him, and sent him to bring his People out of the Land of *Ægypt*, and wrought great Signs and Wonders there, by his Hand (as may be seen at large in the Scriptures, in the Books under his Name) and the Lord Exo. 12. caused *Moses* to institute the Ordinance of the *Passover*; and by him brought *Israel* out of *Ægypt* (who had sojourned there 430 Years) by a strong Hand, and out-stretched Arm: And the Angel of the Lord went before the Camp of *Israel*, and they went through the midst of the Sea upon dry Ground, and the Waters were a Wall unto them on the right Hand and on their left: And the Lord overthrew the *Ægyptians* in the midst of the Sea, when

when *Moses* by his Command stretch-
ed forth his Hand : And as *Pharaoh*,
the oppressing King, had commanded
the Sons of the *Israelites* should be cast
into the River, now *Pharaoh* and the
People were drowned in the Red Sea.

And the People who **feared** the
Lord (and believed also what his Ser-
vant *Moses* had said) were delivered EXO. 14.
and saved, and they *feared* the Lord
that Day, and sang, The Lord was EXO. 15.
their *Strength and Salvation*; yea the
Women also sang, *The Lord hath tri-
umphed gloriously, the Horse and his Rider
hath he overturned into the Sea.*

Yet in a few Days this People, for
want of keeping in the **fear** of God,
murmured against *Moses*, when they
came to the bitter Waters of *Marah*,
which I mention, to shew how apt
People are, in time of bitter Troubles
and Exercises, which the Lord some
times suffers them who **fear** him, (and
for whom he hath done much, and
delivered and saved) to meet with, to
prove their Love to him : And Oh !
how apt (if they do not **fear** and
trust in God, who hath blessed and
deliver'd them) are they like this Peo-
ple, to forget the Lord's Dealing and

Mercy, Signs, Wonders, and Deliverance they have seen and pertook of, and so incur his Displeasure.

Therefore it is good always, and in all Conditions to **fear** God and trust in him, and then they who so do will not incur his Displeasure; for if they (as the Lord said unto *Israel*) diligently hearken to his Voice, and do what is right in his Sight, and give ear to his Commands, and keep all his Statutes, he'll bless them. And if any should be drawn out of the **fear** of God, to do that which is not pleasing to him; yet if they truly repent, and return into his **fear**, he'll have Compassion, and not bring those things upon them (which he will bring upon those who harden themselves against him, and reject his **fear**) but *He the Lord will heal them.*

But great Care and Circumspection ought to be upon all who **fear** God, that they depart not from it, but diligently live therein, and in a *Remembrance* of his *Love, Mercy, and Dealings* toward them, that so none may prove forgetful, and do as *Israel* did, which I mention for a Caution, for they departed from the **fear** of God
in

in a few Days, not being diligent to hearken to, or obey the Voice of God, and do that which was right in his Sight, nor did they keep his Commandments; but murmured against *Moses* and *Aaron*, which shews how forgetful and ungrateful they were, in saying to those Eminent Servants of the Lord, by whose Hand the Lord had brought them out of the Land of *Ægypt*, and out of the House of Bondage, *Would to God we had dyed by the Hand of the Lord in the Land of Ægypt, when we did eat Bread to the full; and they exhibited this severe Charge against them, Ye have brought us forth into this Wilderness to kill this whole Assembly with Hunger. This displeased the Lord, yet he said unto Moses, That I may prove them, whether they will walk in my Law or no, I will rain Bread from Heaven.—* and *Moses* and *Aaron* said to the People, *At Evening ye shall know that the Lord hath brought you out of the Land of Egypt, and heareth your Murmurings against him, and will give you Flesh in the Evening, and in the Morning Bread to the full.*

Oh! the tender Mercy and Compassion of the Lord, that all may con-

sider it, and be careful to keep in the *Fear* of God, that they may be preserved from Forgetfulness of him, and from Murmuring against him, when he suffers them to meet with Want and Disappointments, which come not without his Permission, neither can any, but he, deliver out of them, or give Strength to bear them with Patience, or teach any to be contented under them: Therefore all should trust in the Lord, and abide in his *Fear*, that they may neither forget him, nor murmur at what he, by his Providence, and in his Wisdom, sees meet should come upon them: for such who fear not God, but murmur against him, are not fit to be made Choice of by him, to be employ'd in his Service.

CHAP.

C H A P. VIII.

Concerning JETHRO.

WE find *Jethro* Priest of *Me-* Exo. 18.
dian, *Moses's* Father-in-law,
 had a great Regard and Value for
 the **fear** of God, and therefore de-
 sired *Moses* to provide out of all the Peo-
 ple, able Men, such as **fear** God, Men
 of Truth, hating Covetousness, and to
 place such over the *Israelites*, to be Rulers
 of hundreds, Rulers of tens, (which shew-
 eth there were such among that Peo-
 ple who feared God, altho' others of
 them feared him not, but were Mur-
 murers, Disobedient, and Rebellious,
 and they liked not that those who
 feared God, should Rule over them,
 because they were unruly; yet the
 Lord, who is a gracious and merciful
 God, was very forbearing to the
 House of *Jacob*, altho' they grieved
 him, and murmured against his Ser-
 vant *Moses*, soon after he had brought
 them out of their Bondage in *Egypt*.
 For in the 3d Month after the *Isra-*
elites went out of *Egypt*, the Lord
 Commanded

Comanded *Moses* to say to them,
 Exo. 19. *Ye have seen what I did unto the Egyp-*
 4. *tians, and how I bare you on Eagles*
wings, and brought you unto my self.
 Surely it was that they might fear
 him; and for their Encouragement,
 ver. 5. he told them, *if ye will indeed obey my*
Voice, and keep my Covenant, then ye
 ver. 6. *shall be a peculiar Treasure unto me, a-*
bove all People, for all the Earth is mine,
and ye shall be unto me a Kingdom of
Priests, and an Holy Nation. And the
 People Promised fair, and Answered
 together, and said, *All that the Lord*
hath spoken, we will do.

Exod.
 20. 20.

And *Moses* returned the words
 of the People unto the Lord, and
 God gave Commandments unto
Israel, and *Moses* told them that God
 was come to prove them, *that his*
fear *might be before their faces, that*
they sin not: And had that People per-
 formed their Promise (and did
 all now who acknowledge it is
 their Duty to **fear** God, *do so* indeed)
 and not Sin against him, he would be
 with them, and bless them, and ful-
 fill his Promise to them, that there
 should be no lack to them, for he
would be a Father to them, and take
 them

them to be his People, and make them Heirs and Inheritors of his Kingdom for ever.

But if any who know their Duty, and promise to perform it all their days, whose Words and Promises God knows, and hears, as the Lord did the Voice of the Words of the People *Israel*, as *Moses* told them, *viz.* that *they had well said in all that they had spoken.* I may say to all such, who know and confess it's their Duty to *fear* God, and promise to perform it, it's well promised; but then I may say, as the Lord said: Oh! that there were such a Heart in all Men, that they would fear God, and keep his Commandments always, that it might be well with them, and with their Children for ever.

And this is certain, God will teach all, if they will but learn of him; and whosoever refuse or neglect to learn of him here upon the *Earth*, are not like to live with him in *Heaven*; and then it will be worse with them, than if they never had lived upon the *Earth*.

For those old Men, and Women, young Men, or Maids, who do not
learn

Deut. 28

learn of God, whilst here on Earth ; learn of him that seeks their Destruction, and Eternal Damnation ; who teacheth them those things that will cause God to turn them into Hell, there for ever to have their Portion in everlasting Flames, with him they have chosen to learn of, and with his Angels shall they be tormented for ever, and ever. For they shall, as the Lord told *Israel*, *be Cursed*, because they would not *hearken to his Voice*, to observe to do all his *Commandments*, and fear his *Glorious and Fearful Name*. And the Lord God said, *he would make their Plagues wonderful, and the Plagues of their Seed, even great Plagues, and of long continuance ; and that he would scatter them among all People, from one end of the Earth, to the other.*

Deut. 28
58, 59.

And he hath evidently performed it upon that People, because they *feared* not him, tho' they called him their Father.

Let therefore all, both Young and Old, who call God Father, and acknowledge it's their Duty to *Fear* him, and that *promise* to perform it, and to keep his *Commandments*, re-
frain

frain from Evil, and do Good, that is, *Fear* God, and keep his *Commandments*, that they may have Peace with him, and enjoy his Blessing here, and live with him for ever, and escape that Curse, or the like Plagues and Judgments which he brought upon *Israel*, because they did not *Fear* him; and he will certainly bring Judgments upon them, who refuse to *Fear* and learn of him, for he is a God that changeth not, and will not acquit nor suffer the Wicked, *i. e.* those upon whom the guilt and filth of their Sin remains, and that die in that Impenitent State, to come where he is, tho' they call him *Father*, if they by their Lives and Works, are found learning of the Devil, and doing his works, God will not own them for his *Children*, for they *Feared* not him, tho' they might, as many do, profess his *Glorious Name*, whose ways Exo. 32. are all Judgment, who is a God of Truth, and without Iniquity, Just and Right is he: And if they Corrupt themselves, by rejecting his *Fear*, and so become his Enemies, they shall not escape his Plagues, when he whets his glittering Sword, and his Hand takes hold

hold of Judgment; then, as he hath said, I will render Vengeance to mine Enemies, and I will Reward them that hate me.

Now having in *Love* and for *Caution* shown as it was the *Duty*, so it was the *Care* and *Practice* of all those who truly loved God, to *Serve* and **fear** him; as I have also shown how the Lord bless'd, preserv'd and favour'd them who did **fear** him, and continu'd therein.

I shall also shew further, how God was displeas'd with, punish'd and destroy'd them who lived not in his **fear**, both in the Old and New World; and among his own People *Israel*, when they despised the Lord, and departed from his **fear**, tho' he had made them from a small Remnant, a great People, even 600000 Foot-Men; and that then he did according to his word, when they did not hearken to him, nor **fear** him, Chastize them seven times for their Sins.

Exo. 32. Yet, to shew his mercy, upon *Moses's* confessing that Peoples great Sin unto the Lord, and asking him forgiveness, and making Intercession for them

them also, and *desiring the Lord to blot him out of his Book*; the Lord answered *Moses, Whosoever hath sinned against me, him will I blot out of my Book*) but he bid *Moses tell the People thus, I will not go up in the midst of thee*; and assigns this Reason; for *Exod. 33. 3. they are departed from my fear, and are a stiff necked People.* This was the Character the Lord gave them; yet said he unto *Moses, in compassion to the People, go lead the People, and behold my Angel shall go before thee*; nevertheless he plagued the People, and they murmured. But it came to pass, when the Cloudy Pillar descended, and stood at the door of the Tabernacle, and all the People saw it, *Exo. 33. they stood up and worshipped, every Man in his Tent door.*

Then the Lord passed by before *Exo. 34. Moses, and Proclaimed the Lord, the Lord God merciful and gracious, long suffering, and abundant in Mercy and Truth.* *Moses said, Pardon our Iniquity, and our Sin, and take us for thine Inheritance.* And the Lord renewed his Covenant with *Moses, and Israel, and required an Offering*; and every one whose Heart stirred him up,

up, and every one whom his Spirit made willing, brought an Offering to the Lord, both Men and Women, even all those that **loved** and **feared** the Lord, and that were brought in to a sense of his great mercy and goodness, in that he consumed them not, but forgave their Iniquity.

To these the Lord said, observe what I command, and then he made a Promise to them, and gave them several Cautions; and *Moses* spake to all the Children of *Israel*, what the Lord had Commanded him. See to the end of the Book of *Exodus*, how all things, when the People **feared** God, which belonged to the *Tabernacle*, and the High *Priests* Cloaths, *Ephod*, &c. were prepared, and the *Tabernacle* *reared* up, and the work *finished*, and the Cloud covered the *Tent* of the Congregation, and the Glory of the Lord filled the *Tabernacle*, and the Cloud of the Lord was upon it by Day, and Fire by Night, in the sight of all the House of *Israel*, throughout all their Journies, whilst they lived and walked in his **fear**.

And

And the Lord said unto them, I am the Lord, who bringeth you out of the Land of Egypt, to be your God, *ye shall therefore be Holy, for I am Holy;* and he gave them many Laws. And further said, *ye shall not therefore Oppress one another, but thou shalt fear thy God, for I am the Lord your God; wherefore ye shall do my Statutes, and keep my Judgments, and do them, and ye shall dwell in the Land in safety.* These were the Terms to **fear** God, and keep his Statutes. Levit. 11. 45.

From which, we may observe none have a right to these Promises, who **fear** not God, and keep not his Statutes. Therefore let all be concern'd to mind and live in the **fear** of God, and *covet not an Evil Covetousness, nor neglect the Poor, but Relieve them;* for the Lord said to Israel, *if thy Brother who dwelleth by thee be waxen Poor, then thou shalt relieve him, yea, tho' he be a Stranger, or a Sojourner, that he may live with thee, take no Usury of him, or Encrease, but fear thou God, that thy Brother may live with thee.* Levit. 25. 17, 18.

And I tenderly desire all may consider, whether he that commands the Poor

Poor Brother to be Relieved, could not have made the Rich a Poor Brother? and if any obey not God's Commands, as they ought to do, may it not be just with the Lord, if they **fear** not him, who made them Richer than their Brother, to punish them for the breach of his Command, by making the Rich, Poor, and to Reward the Poor Brother, who **fears** God, by making him Rich; or to give *Peace* to the Poor, and Trouble to the *Rich*, for the breach of his Command, who in all things ought to be obeyed, and served with **fear**; Oh! that all who profess to be God's Children, may be principally Concerned so to do; that it may appear there is such a Heart in them to fear God; for as it was the wisdom and understanding of *Israel* to **fear** God, and keep all his Commands, so it will be every ones *now*, especially such who are Privileged as *Israel* was, to have God so *nigh*, as they had him, in *all things*, that *they shall call upon him for*.

Dent. 4.
7, 8.

That we may, let us take heed to our selves, and keep our Souls diligently, that none may depart from
God's

God's **fear**, but while we *live*, we may *learn* and **fear** him all our days on Earth; and take heed we do not corrupt our selves, by going out of God's **fear**, and breaking his Commands, as *Israel* did, but to keep them, and not only *profess* and *talk* thereof, but *live* and *walk* therein; nor rest satisfied with confessing that his ways are just and true, but we all may be found in them; that it may be well with us, and we may have our days prolonged, and not shortned, by going from the **fear** of God, into Excess, and thereby shorten our days, and hasten our Eternal Misery, as too many do.

For know this, if we do not **fear** God's Glorious and **fearful** Name, we can't dwell *safely* here, nor have *peace*, nor be *blessed* by him, nor *escape* the Plagues and Judgments which were threatned, and will come upon all them who **fear** not God, and keep not his Commands. For,

We find that the word of the Lord was to *Israel* of old, he would give them a trembling Heart, and failing of Eyes, and sorrow of Mind; and he can make us to wish when it's Morning,

Deut. 28
58, 59,
to the
end.

Morning, that it were Evening; and at Even to say, would it were Morning, if we go from his **fear**.

Deut. 29 Keep therefore therein, and do his Commands, that ye may prosper in all you do, and escape his Plagues, as you certainly will, if you *Love* and *Fear* the Lord, obey his Voice, and cleave to him (who is our Life, and length of our days) then will not the Lord fail us, nor forsake us; nor shall we like those who live not in his **fear**, when on a Sick Bed, and near the hour of Death, be failed or forsaken of God, as those who **fear** not him, will be.

Deut. 30
30.

Let not any therefore under a serious Consideration of this, slight the Lord, nor dis-regard his **fear**, nor think much at my so often pressing and repeating it; for remember those who *feared* the Lord, spake *often* one unto another, and Met *often* together (no doubt, both Men, Women, Children, and Servants) and waited upon the Lord, to hear his word; to learn more and more to **fear** him, and to receive strength to do whatever he Commanded; and so ought we, that we may perform our Duty,
and

and answer what God requires of us, whilst here, that we may be his, in that Day he makes up his Jewels.

C H A P. IX.

Concerning JOSHUA.

HE was a Faithful and Valiant Josh. 14. Man, who *Loved* and *Feared* God, in whom his Spirit was.

And the Lord was with him, and with *Israel* his People, whilst they *feared* the Lord, and obey'd him, and kept his Commandments, so that not a Man of all their Enemies stood before them, the Lord delivered all their Enemies into their hands.

And unto *Joshua* this great Captain, the Lord hearkned, when he spake to the Lord before the Children of *Israel* ; and said in their sight, *Sun stand thou still upon Mount Gibeon,* Josh. 10. 12, 13. *and thou Moon, in the Valley of Ajalon ; so that there was no Day like that, before it, or after it, that the Lord so hearkned to the Voice of a Man.* But he

Josh. 2.
4. 14.

he was one who greatly feared the Lord ; and said unto *Israel*, now therefore fear the Lord, and serve him in Sincerity, and in Truth. And the People answered and said unto *Joshua*, the Lord our God will we serve, and his voice will we obey.

ver. 24.

Observe, whilst *Israel* did truly fear and serve God, he preserved and blessed them ; but when they departed from his fear, and from serving him in sincerity, he turned against them, and consumed them.

Let all therefore who would be preserved out of Evil, and enjoy God's Blessing, and prevent their being consumed, dwell always in the fear of the Lord.

Judges
2. 7.

For as *Israel* served the Lord all the days of *Joshua* he blessed and prosper'd them, but when they departed from his fear, and did Evil, and bowed themselves to other Gods, and served *Baal*, then they provoked the Lord, and his Anger was hot against them, and whithersoever they went, the Hand of the Lord was against them for Evil, and they were greatly distressed. And God said

said he would not drive out from them any of the Nation which *Joshua* had left when he died.

He died, being 110 years old, and was Buried on the North side of the Hill *Goash*.

C H A P. X.

Concerning SAMUEL.

SAMUEL was Born of Religious Parents, who went yearly to Worship and Sacrifice unto the Lord of Hosts in *Shiloh*.

He was given of God to his Mother, for she obtained him by *Prayer*; he was the Son of her *Vom*, who was a Woman of a sorrowful Spirit; and *Eli* the High-Priest of God, Prayed unto the God of *Israel*, to grant her her Petition, and bid her go in peace. And the Lord remembered her, being a Woman that *feared* him for good. And he gave her a Son, whom she called *Samuel*, because she had asked him of the Lord. And as he gave him to her (tho' then her only Son)

Son) she *returned* him to the Lord, to be his as long as he lived ; and the Lord gave her more Sons. And *Hannah* Prayed an Excellent Prayer, for her Heart rejoiced in the Lord. Read the 1st of *Sam.* Chap. 2. and Consider it, what regard this Woman that *feared* the Lord, had both to him, and for *Samuel* her Son, who Ministred before the Lord when a Child, and his Mother continued to offer Sacrifice unto the Lord. And as *Samuel* honoured God, the Lord honoured him ; but God did and will cause them to be lightly esteemed, that despise and *fear* not him.

In the time when *Samuel* was a Child, the word of the Lord was precious (or rare) in those days, there was no open Vision ; yet the Lord spake to *Samuel*, and he had also a Vision, which he feared to tell *Eli* ; but on his Enquiry, and Request, he told him every whit ; and it came to pass as *Samuel* told *Eli*.

In *Samuel's* early Days, *Israel* fell by the hands of the *Philistines*, and the Ark of God was taken, and they were twenty years without it, and all the House of *Israel* lamented after the

the Lord; and Samuel spake to that People, saying, *If ye do return unto the Lord with all your hearts, then put away the strange Gods, and Ashteroth from among you, and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hands of the Philistines, in whose Hands they were fallen again, by departing from the Fear and Service of God, and they not answering the End for which the Lord Visited them in the Land of Egypt, and in the House of Bondage, he suffer'd the Philistines to prevail over them, and slay thirty thousand Footmen, and to take the Ark of God, when Israel was departed from his fear. Yet when the Philistines heard it was come into their Camp, tho' taken by them, they were afraid.*

And when the Children of Israel returned unto the fear of God, and did put away Baalim, and Ashtaroth, and served the Lord only, and cried unto him, *the Lord Thundred with a great Thunder on that day upon the Philistines, and they were discomfited, smitten, and subdued, and came no more into the Host of Israel; the hand*

^{1 Sam.}
^{7. 3.}

^{1 Sam. 7}
^{10.}

ver. 13.

of the Lord was against them, all the days of Samuel.

Nevertheless, when the People refused to obey the Voice of Samuel, Oh! how soon did they slight the Lord, and his Prophet, and said, then we will have a King.

ver. 7.

1 Sam.
12. 14.

And the Lord said unto Samuel, *hearken to their Voice, and make them a King*, and he did so, and made Saul King. And Samuel told them, saying, *If ye will fear the Lord, and serve him, and obey his Voice, and not Rebel against the Commandment of the Lord; then shall both ye, and the King that Reigneth over you, continue following the Lord your God.* He also told them, if they did not fear the Lord, and serve him in Truth, with all their Hearts, but did still do wickedly (as they confessed they had done, and that they had added unto all their Sins, that Evil as to ask a King) ye shall (said he) be destroyed, both ye, and your King.

Note, That Saul their King quickly did Foolishly, and departed from the Fear of God, Rebelled against him, and yet would force himself to offer Sacrifice, when he was in Rebellion to the Lord, whom he pretended

tended to Sacrifice unto, and had turned from. Then the Lord rejected him from being King over *Israel*, and gave it to a Neighbour better than he, one that feared God, *David*, the Son of *Jesse*.

By which, all may learn how Foolish and Dangerous it is to depart from the fear of God; and for any that Fear not God, and are in *Disobedience* and *Rebellion* to him, to presume (or force themselves) to offer Sacrifice unto God, or to Pray to, or Praise him; therefore let such be very Cautious, lest the Lord do by them (as he certainly will do to those that always live in Rebellion against him, and out of his fear) cause them to lose that Kingdom, they pretend to Pray for, when they are *Rebellious*, and set themselves to work, or to Pray as *Saul* did, certainly they'll be no more heard or regarded than he was; for God will be Served in his own Way, and Spirit, and in true fear towards him; and they that so Serve, Fear and Pray to God, he'll hear, bless, and answer; who is God greatly to be feared in the Assembly of the Saints, and to be had in

Reverence of all them who are about him, or approach to him, for he is High, and Holy, and there is none in Heaven to be compared to him, nor among the Sons of the mighty, that can be likened unto him, who is glorified in his Saints, and greatly admired by all them who believe, and live in his fear, which is Wisdom.

1 Sam:
15. 3.

But to return unto Saul, notwithstanding Saul as aforesaid, had done foolishly, the Lord sent his Prophet Samuel unto him, who said, hearken thou unto the Voice of the words of the Lord, which were, Go smite Amaleck, and utterly destroy all that they have, and spare them not, but slay both Man and Woman, Infant, and Suckling, Ox and Sheep, Camel, and Ass.

Now Saul so far hearkned to the voice of the Lord, as to go forth, he and his People, against the Amalekites (or Sinners.) But Saul and the People, not fearing and obeying God's Command, spared Agag, and the best of the Sheep, and of the Oxen, and of the fatlings, and of the Lambs, and all that was good, and would not utterly destroy them; and yet said Saul,
I have

I have performed the Commandment of the Lord.

But Samuel Replied to Saul, *the* ver. 18.
Lord sent thee on a Journey, and said, go and utterly destroy the Sinners, the Amalekites, and fight against them, until they be consumed: And Saul said unto Samuel, yea I have.

Here's an Evident Proof *Saul* was out of the **fear** of God, that could so positively assert so plain and palpable Untruth unto the Prophet of God, as appears it was by his own Account; for the Voice or Command of God was, utterly destroy all the Sinners, the *Amalekites*, and all they had, and spare None, but slay both Man and Woman, Infant, Suckling, Ox, Sheep, Camel, and Afs) by saying he had performed this Command of the Lord, when he confesseth (in contradiction to himself,) he had brought *Agag* the King of the *Amalekites* the Head of the Sinners, whom he had saved alive, but (he would not destroy him) tho' he had Power, as many do now, destroy or slay some Sins that are gross and vile, but indulge themselves in others, and spare them, and suffer him (that leads

into Sin, and is the King of Sinners, and all the Children of Pride and Covetousness, that should be destroyed) to *live* and work in them, for want of giving up in Obedience unto him, who was manifest to destroy the Works of the Devil, and to put an end to Sin, and to set up his own Kingdom in the Hearts of them that faithfully follow and obey him.

But the Disobedient, who will not believe and receive the Lord Jesus Christ, are apt to Plead for, or Indulge themselves in some Sins, and Excuse themselves, as *Saul* did, for his Disobedience, and make some false Pretence, when indeed it's only the want of Believing in, and Receiving the Lord Jesus Christ, that they have not power to overcome and utterly to destroy, what God hath Commanded to be utterly destroyed. And if any Indulge themselves in any thing that God hath Commanded to be utterly destroy'd, they will in due time (let his Pretence be what it will) be made to Confess, as *Saul* did, their *Sin*, and *Disobedience*, especially if it be the keeping alive in them, *Agag* the King of Sinners, and
of

of all the Children of Pride, and of the Covetous, who leads to spare that which God hath Commanded shall be utterly destroy'd. And such will find that is the Cause (let their Pretence be what it will) of their losing God's Favour, and his Kingdom, as *Saul* did for his Disobedience, if any spare in them that which Christ is come to destroy, in all those who Believe in, and receive him into their Hearts by Faith.

For it's Obedience the Lord requires, as it's plain by the Prophet *Samuel's* Reply (unto *Saul*, when he pretended he had spared what God had Commanded to be utterly destroy'd; *to Sacrifice unto the Lord in Gilgal*) hath the Lord as great delight ^{I Sam. 15. 22.} in *Burnt-Offerings, and Sacrifices, as in obeying the Voice of the Lord; behold to Obey, is better than Sacrifice, and to Hearken, than the fat of Rams; for Rebellion is as the Sin of Witchcraft, and Stubbornness is as Iniquity, and Idolatry, because thou hast rejected the word of the Lord, the Lord hath rejected thee from being King, said the Prophet.*

And certainly the great Prophet will reject all them that spend their

time here in Rebellion against him, and against his Light and Grace in their Hearts, and Indulge themselves in known Sins, and live out of the fear of God.

And tho' such may as *Saul* did, Confess when it's too late, *they have Sinned*, they'll be shut out of God's Kingdom, and lose that, as *Saul* did his, altho' they may be as seeming Zealous as he was to offer Sacrifice, and make profession of Religion and Righteousness, yet living in Sin, and in the love of it, and in Disobedience and in Rebellion, they will be rejected by Christ, excluded his Kingdom, and have their Portion in Everlasting Fire.

And their too late Confession, tho' it be as true as *Saul's*, who said he had Sinned, as indeed he had, not only in disobeying the Command of God, but in asserting he had obeyed the Voice of God, when he had not; and his Pretence which he made, and the Reason that he urged for it, was because he feared the People, and obey'd their Voice; when indeed it was because he **feared** not God, nor **obeyed** his Voice.

So whatever Confession any may make, that live in Disobedience and Rebellion whilst here, against the Voice of God, nay, altho' they may assert they have obeyed the Voice of God, as *Saul* did, and ask Pardon as he did, and pretend a desire to Worship God as he did, when he was not in a fit State to do it, the great Prophet will no more Answer them, than *Samuel* did *Saul*; but turn from them, and say in that great Day, when *he* Mat. 25:
shall come in his Glory, and all the Holy Angels with him, and shall sit upon the Throne of his Glory, and all Nations shall be gathered before him, he will say to them, go into Everlasting Punishment.

Therefore let all that would escape that Everlasting Punishment, whilst they have time here, *hear and obey* the Voice of the great Prophet in them, and learn of him to Love and Fear God, that from Sin and Disobedience they may be preserved whilst here, that they may for ever Inherit that Kingdom hereafter, that is the Father's good pleasure to give to his little Flock who fear him, and obey
 his

his Voice. But a little more about *Saul's Request to Samuel*.

Then said *Saul*, again I have Sinned, yet Honour me I pray thee before the Elders of my People, and before *Israel*.

By which it's plain, he was *more* for his *own Honour*, than *God's*, and not so much concern'd for his *Disobedience*, as he was for his own *Reputation*. Like too many in this Day, who pretend to Fear God, and to Honour him; that are more concerned for their own Reputation, than to obey God's Voice. Let such consider how the Lord, and his Prophet dealt by *Saul*. The Lord Repented that he had made him King, and *Samuel* came no more to see him; who was so much concerned for his own *Reputation*, and so little for his great *Offence*. And are there not now too many who live out of the fear of God, and in the breach of his Commandments, who are as fully Convicted in their own Hearts (of their Disobedience) by the Spirit of that Prophet, whom all ought to hear, as *Saul* was by *Samuel*; yet if it be not known to others, they do go
on

on in their Disobedience, and if they come to be discovered, they'll make a false Pretence, or rather than be exposed, force themselves to offer and pray, being desirous to be Honoured before the People, they'll pretend to *Worship* and *Serve* God, and to make some shew of regard thereto, when they are out of God's holy fear.

But as *Samuel* had no Communion with *Saul*, after he went from him, so those who truly fear God, should have no Communion with such, nor joyn in Worship with them that are not in the fear of God, and that refuse to hear and obey the great Prophet. For altho' they pretend to Pray to God, and to offer the Sacrifice of Praise, yet as they are disobedient to the Lord, the great Prophet, and breakers of his Commands, and found in Rebellion, Iniquity, and in Covetousness, which is Idolatry, they are not to be joyned with, nor held in Communion with by the People of God here; neither can they, as they continue such, have any part in the Kingdom of God, and of Christ hereafter. Therefore those who fear God, should not joyn with them in
these

these Duties, for whilst any continue in that State, God will not hear their Prayers, nor accept them, nor their Sacrifices ; for it's only those of every Nation that *fear* God, and *work* Righteousness, that he accepts.

And as *Eli* said to his Sons, *If one Man Sin against another, the Judge shall Judge him, but if a Man Sin against the Lord, who shall intreat for him?* or how can he expect the Lord will accept him, or any who regard not his *Fear*, and do not so stand in Awe of him, as not to Sin against him ; for *those are they that honour God, that he'll honour ; and they that despise him (and regard not his fear) he will lightly esteem.*

1 Sam.
2. 25.

Oh ! let all consider this, least the Lord doth by them, as by *Saul*, cause his Spirit to depart from them, and then an Evil Spirit will prevail, as it did in *Saul*, who did wickedly, and caused the Priests of the Lord, Innocent Men, upon the Information of *Doeg*, to be put to Death, notwithstanding his pretence to Sacrifice and Worship unto God.

And

And now observe also what great stress the Prophet Samuel laid upon the Fear of God, in that he plainly tells the Children of Israel thus. If ye will fear the Lord, and serve him, and obey his Voice, and not Rebel against the Commandments of the Lord, then shall both ye, and also your King that Reigneth over you, continue following the Lord your God. But if ye will not obey the Voice of the Lord, but rebel against the Commandments of the Lord, then shall the hand of the Lord be against you, as it was against your Fathers.

I. Sam.
12. 14.

v. 15.

And so most certainly will the hand of the Lord be against all that Fear not God, but do Wickedly, for they will be consumed, that have not the Fear of God before their Eyes, and go on in their Transgression, and Wickedness ; altho' they may draw near unto God with their Mouths, and with their Lips may honour him, yet have they removed their Hearts far from him, and have no fear towards the Lord, but what's taught by the Precepts of Men, and by their Wisdom, (who fear not God) shall perish ; and notwithstanding they may have Understanding, and Prudence,

Prudence, Wo is unto them, for they seek deep to hide their Counsel from the Lord, and their Works are in the dark.

Isa. 29.
23. Therefore let all *Sanctifie the Name of the Lord, and the Holy one of Jacob*, in a godly Life, and always do those things that may please him, that they may escape his *Judgments*, and enjoy his *Blessing*; although in time past they have erred in Spirit, and wanted Understanding, and have murmured against those that God hath blessed, that they may come, not only to learn sound Doctrine; but to practise Piety, and *Perfect Holiness in the fear of God*, and to shew they have a good Understanding, by departing from Iniquity, and that they are of right Spirit, as *Caleb and Joshua* were in their Day, whose Love, Fear, Zeal and Faithfulness unto God continued to the End. Oh! that all may do so now.

But to return unto *Samuel* the Prophet, who was a Man that feared and served God, and Mourned for *Saul*, who did not fear him, 'till the Lord said to him, *How long wilt thou mourn for Saul, seeing I have rejected him.*

This

This holy Prophet did the Lord send to anoint *David* King: And as in his Life time this Prophet so lived in the Fear of God, that he defrauded not nor oppressed any, nor received any Bribes, as the People to whom he appealed bore witness; so he died in God's Favour, and was lamented, and Buried in his House at *Ramah*.

C H A P. XI.

Concerning DAVID.

DAVID the youngest Son of *Jesse*, whom *Samuel*, by the Direction of God, Anointed King; and he was of the Lord's providing, tho' youngest of his Brethren, one who feared God, and had Experience of ^{1 Sam.} his *Deliverance*; and had therefore ^{17.} *Faith* and *Courage* in the Lord, and could from Experience say, *The Righteous are as bold as a Lyon; but the Wicked fleeth when no Man pursueth.* ^{Pro. 28.1} When he went on his Father's Errand to his Brethren in the Army, against the

the *Philistines* into the Trench, as the Host was going forth to fight, and shouted for the Battle; he ran into the Army, and the Champion of the *Philistines*, *Goliath* of *Gath* by Name, came up; and all the Men of *Israel*, when they saw the Man, fled from him, and were sore afraid; but *David*, who came from keeping a few Sheep in the Wilderness, said unto *Saul*, *Let no Man's Heart fail because of him; thy Servant will go and fight with this Philistine, who hath defied the Armies of the living God*, And he went out against him with his Staff, Sling and Stone, and said unto the *Philistine*, *I come unto thee in the Name of the Lord of Hosts, the God of the Armies of Israel, whom thou hast defied: This Day will the Lord deliver thee into my Hand, and I will smite thee, and take thy Head from thee: and I will give the Carcases of the Host of the Philistines this Day unto the Fowles of the Air, and to the Wild Beasts of the Earth, that all the Earth may know there is a God in Israel*. And as he fear'd God, and went forth in his Name, he slew him with a Sling and a Stone, and cut off *Goliath's* Head with his own Sword; for *Da-*
vid

David had neither Sword nor Spear, but did go forth in *Faith* and *Fear*. And as he lived in the *Fear* of God (when he was taken into the King's Court, honoured, and made his Son in Law) he was endued with Wisdom, and behaved himself *wisely*, and was *accepted* of God, and all the *People*; yet in a little time *Saul*, who was thus pleased with *David*, and preferred by him; yet *Saul* not living in the *Fear* of God, but loving the *Praise* of Men, grew *displeased* with *David*, and endeavoured to kill him, who sought not the *Praise* of Men: But the Lord preserved him, and *Saul*, who *feared* not God, was afterwards afraid of *David*, who behaved himself *wisely* in all his Ways, and the Lord was with him. And the Lord will be with all them now, who live in his Fear, and he'll *teach* them to behave themselves *wisely* in *all* their Ways; though wicked Men may plot against them, and seek to ensnare them, and may feignedly pretend, as *Saul* did to the *Ziphites*, who were for delivering *David* into his Hand, to *bless* such as will join with them to ensnare, take, and kill those who fear God.

Note.

Let

Let therefore all be careful to live in the *Fear* of God, as *David*, who was said to be a Man after God's own Heart. And as he kept in the *Fear* of God, he did (as all who do may) come from Experience highly to Commend, and Recommend it unto others; being a Companion of all them who feared the Lord, and kept his Precepts:

Psa. 119.
Ib. 63.
34. 7.

And all such with him may say, Come ye Children, hearken unto me, I will teach you the *Fear* of the Lord. Oh fear the Lord, all ye his Saints, for there is no want to them that fear him; for the Angel of the Lord encampeth round about them that fear him, and delivereth them out of all their Fears:

Psa. 31.
19, 20.

For the Lord's Goodness is great, which he hath laid up for them that fear him; which he hath wrought for them that trust in him before the Sons of Men. The Lord shall hide them in the secret of his Presence, from the Pride of Man: He shall keep them secretly in a Pavilion from

Psa. 60.
4.

the strife of Tongues; for he hath given a Banner to them that fear him, that it may be displayed because of the Truth; as *David* experienced, and therefore saith unto the Lord, Thou hast been a

61.
3, 4, 5.

Shelter for me, and a strong Tower from the

the Enemy, I will abide in thy Tabernacle for ever, I will trust in the Covert of thy Wings; for thou, O God, hast heard my Vows, thou hast given me the Heritage of those that **fear** thy Name. And though the wicked may whet their *Psa. 64.* Tongue like a Sword, and bend their Bows to shoot their Arrows, even bitter Words.—God shall shoot at them with an Arrow, suddainly shall they be wounded.—And all Men shall **fear**, and shall declare the Work of God, for they shall wisely consider of his doing.

As they come to dwell in his Fear, then they'll say as David did, Teach me thy Way, O Lord, I will walk in thy *Psa. 81.* Truth; unite my Heart to **fear** thy *11.* Name. And then they'll know the Lord giveth a Banner to them that fear *pfa. 60.* him, that it may be display'd because of *4.* his Truth: And that he'll give them *pfa. 61.* the Heritage of those that **fear** him, and *pf. 119.* they'll be Glad; for the Lord will teach *74.* them that **fear** him, in the Way that he *pfa. 25.* shall choose: His Soul shall dwell at ease, *12, 13,* and his Seed shall inherit the Earth. The Secret of the Lord is with them that **fear** him, and he will shew them his Covenant. And they'll say as David did, Come and hear, all ye that fear God, and I will

will declare what the Lord hath done for my Soul. And these will cry to him with their Mouth, and God will be extolled by their Tongue; but if any regard Iniquity in their Heart, the Lord will not hear them; for the

Psa. 19. 9. Fear of the Lord is clean, enduring for ever. The Judgments of the Lord are true and Righteous altogether: They therefore that **fear** the Lord, will declare his Name unto their Brethren, and in the midst of the Congregation will they praise God: and ye that fear the Lord praise him; all ye the Seed of Jacob glorifie him; and **fear** him all ye the Seed of Israel.

And all, who come to fear God,

Psa. 67. 7. he'll Bless, as David said, God shall bless us, and all the Ends of the Earth shall **fear** him. And say with David also, Let all that be round about him, bring Presents to him that ought to be feared: For surely his Salvation is nigh to them that **fear** him, that Glory may dwell in our Land: For as the Heaven is high above the Earth; so great is his

Psa. 85. 9. Mercy toward them that **fear** him. Like as a Father pittieth his Children; so the

Psa. 103. 11. Lord pittieth them that **fear** him, and his Mercy is from Everlasting upon them

Ver. 13. that

Ver. 17. that

that fear him, and his Righteousness unto
 Childrens Children to such as keep his
 Covenant, and to those that remember his
 Commandments, to do them. He gi- psa. 111
 veth Meat to them that fear him, he ⁵
 will ever be mindful of his Covenant: For
 he taketh Pleasure, in them that fear
 him, in those that hope in his Mercy. He
 will fulfil the Desire of them that fear ps. 147.
 him: He also will hear their Cry, and ps. 145,
 will save them: Therefore let all the ¹⁹
 Earth fear the Lord, let all the Inha-
 bitants of the World stand in Awe, of ps. 33. 8
 him; for he honoureth them that fear the
 Lord. Behold, the Eye of the Lord is ps. 15. 4
 upon them that fear him, upon them that ps. 33.
 hope in his Mercy, to deliver their Soul 18, 19.
 from Death, and keep them alive in Fa-
 mine. O Fear the Lord therefore ye his ps. 34. 9
 Saints, for there is no Want to them that
 fear him. Come ye Children, hearken
 unto me, I will teach you the Fear of the
 Lord: And he farther saith, Ye that
 Fear the Lord, trust in the Lord, he is
 their Help and their Shield: He will bless ps. 115.
 them that fear him, both small and great. 11, 12.
 (see to the End of that Psalm) There-
 fore let them now that Fear the ps. 118.
 Lord say, that His Mercy endureth for ⁴
 ever.

These

These Scriptures I have Collected, to shew how highly *David*, who loved God, commended his *Fear*, that all may be excited, above all Things, to mind and be careful always to live in the **fear** of the Lord, because Wisdom, that is profitable to direct, is thereby gained; and the Lord is with such, and doth teach them, and suffers them not to want, but extends his Goodness, encamps about them with his Presence, hides them from the Pride of Men, keeps them in his Pavilion, gives a Banner to them, is a Shelter and Strong Tower, gives them the Heritage of those that *fear* him, causeth them to trust in the Cover of his Wings, teaches them his Way, unites their Hearts to him, causeth their Souls to be at Ease, and their Seed to inherit the Earth, makes known his Secret to them, shews them his Covenant, brings them to tell what he hath done for their Souls, causeth them to cry to him with their Mouth, and to extol him with their Tongues, and to praise and glorifie him, and he blesteth them, or brings his Salvation near, that he may cause Glory to dwell in their Land, (or Hearts)

Hearts) and greatly extends his Mercy to them, pittieeth them, giveth them Meat, taketh pleasure in them, fulfills their Desire, hears and saves them, and honoureth them; for his Eye is upon them, to deliver their Soul from Death, and to keep them alive in Famine, and is their Help and their Shield, and his Mercy is from Everlasting upon them, and his Righteousness is unto their Childrens Children, will bless them both small and great.

And as *David* lived in the Fear of God, so when his Days drew nigh that he should die, he gave Counsel and Advice unto *Solomon* his Son, who was to succeed him in the Kingdom, being desirous he should live in the **Fear** of God, that he might have his Blessing, and prosper in all that he did, and walk before him in *Truth*, said unto *Solomon*, *Keep the Charge of the Lord thy God, to walk in all his Ways.* 1 King. 2 ver. 3.

So *David* slept with his Fathers, and was bury'd in the City of *David*, having Reigned 47 Years.

C H A P. XII.

Concerning SOLOMON.

1 Kings
3.

SOLOMON was a Man unto whom the Lord appeared in his young days, and he pleased the Lord, in that he Loved, Feared and Served him, and asked of him Wisdom, and Knowledge, and not Riches, Wealth, Honour, nor long Life. Therefore God gave him Wisdom, and Knowledge, Riches, Wealth, and Honour, such as none before him had, neither any after him have had the like, for it was exceeding much: And God gave him largeness of Heart, even as the Sand that is upon the Sea-Shoar.

1 Kings
4. 29, 30

And his Wisdom excelled the Wisdom of all the Children of the East-Country, and all the Wisdom of *Egypt*, for he was Wiser than all Men, and he spake three thousand *Proverbs*, and he spake of Trees, from the Cedar Tree that is in *Lebanon*, even unto the Hysop that springeth out of the Wall: Also of Beasts, and of Fowl, of Creeping things, and of Fishes.

Fishes. And in his Prayer at the De-^{1 Kings}
 dication of the Temple, which he^{8. 39-}
 Built for the Lord, he said, *Hear*^{ver. 4.}
thou in Heaven thy dwelling place, and
forgive, and do, and give to every Man
according to his ways, whose heart thou
knowest (for thou, even thou only know-
est the hearts of all the Children of
Men) that they may fear thee all the
days they live. Yea, he Prayed that
all People upon the Earth might
know the Name of God, and fear
him; for he knew and said, The fear^{Prov. 7.}
of the Lord is the beginning of Know-
ledge, but Fools despise Wisdom and
Instruction. And such Fools that de-
spise Wisdom and Instruction, that
will not take Counsel, nor regard Re-
proof, but hate Knowledge, and will
not chuse and live in the fear of the
Lord, they shall eat the Fruit of
their own way, and be filled with
their own Devices; and when Deso-
lation and Destruction cometh as a
Whirl-wind, when Distress and Anguish^{8. 17.}
cometh upon them, then shall they
call upon the Lord, but he will not
Answer, and though they seek him,
they shall not find him.

Eccles. 8.
12.

Yet surely I know it shall be well with them that **fear** God, which **fear** before him. But it shall not be well with the Wicked, neither shall he prolong his days, which are as a Shadow, because he feareth not God. Let us therefore hear the Conclusion of the whole Matter, Fear God, and keep his Com-

Eccles. 12.
13, 14.

mandments, for this is the whole Duty of Man, for God shall bring every work to Judgment, with every secret thing, whether it be Good, or whether it be Evil.

Thus said this Wise Preacher, that God gave such great Wisdom unto; and in that Wisdom he Advised, saying, Be not Wise in thine own Eyes, **fear** the Lord, and depart from Evil. And he declares what the Fear of the Lord is; whereby every one upon a serious Consideration, and a due Examination of their Ways and Doings, may find, and know whether they live in the **fear** of the Lord. For,

Prov. 8.
13.

saith he, the Fear of the Lord is to hate Evil, Pride, and Arogancy, and the Evil way; and therefore if any love Evil, delight in Pride, are found in Arrogancy, and walk in the Evil way, let them think never so well of themselves,

selves, and profess never-so-much of
God, and pretend to *Love* and *Serve*
 him what they will, they do not *Fear*
 and *Serve* *God* as they ought, neither
 do nor can they perform their *Duty*
 to him, or have his *Favour* or *Bles-*
sing, if they love and live in *Evil*,
 for such are out of the *fear* of *God*,
 and have not a strong *Confidence*, nor
 a place of *Refuge*, nor are the *Lord's*
Children, but are in the *Snares* of
Death; for it's in the *fear* of the *Lord* Prov. 16
 the strong *Confidence* is, and his 28, 27.
Children shall have a place of *Refuge*;
 for the *Fear* of the *Lord*, is a *Fountain*
 of *Life*, to depart from the *Snares* of
Death; which those who live not in
 it, run often into, in their eager pur-
 suit after *Earthly Riches*, fading *Hon-*
our, and the *Pleasures* of *Sin* that
 are but for a *Season*; therefore better Prov. 15
 is little with the *fear* of the *Lord*, 16.
 than great *Treasure*, and *Trouble* there-
 with. For as *Solomon* saith, he that is
 greedy of gain, troubleth his own *House*,
 but the *fear* of the *Lord*, tendeth to ver. 27.
Life, and he that hath it, shall abide sa-
 tisfied, he shall not be *Visited* with *Evil*, Ch. 19.
 for by *Humility*, and the *fear* of the 23.
Lord, are *Riches*, and *Honour*, and *Life*. Ch. 22.

Prov. 15 33. because the **fear** of the Lord is the Instruction of Wisdom, and before Honour is Humility. But every one that is proud in heart, is an Abomination unto the Lord; though hand joyn in hand, he shall not be unpunished; let not therefore thy heart envy Sinners, but be thou in the **fear** of the Lord all the day long, and be merciful, and true, for by Mercy and Truth, Iniquity is purged, and by the **fear** of the Lord, Men depart from Evil.

Ch. 22.

2 Chron.
8. 7, 8.

These things did this great King and Preacher declare, being one that feared the Lord, and Commended the same, and was greatly endowed with Wisdom, and he lived therein. And it's said of him, he made all the People that were left of the Hittites, (which were a People that feared not God, but were fearful ones, and as they feared not God, they had not Faith and Confidence in him, and are Excluded out of the Holy City) Rev. 21. 8. and the Amorites, that were so far from fearing of God, that they were a bitter People, and tho' great Talkers, were in the bitterness of Envy against them that feared the Lord, and were his People, and

and the *Hivites*, that were of a wicked Life, and feared not God; and the *Jebusites*, which were a People that trod under foot the precious Truth, as all that fear not God do, and were not of *Israel*, whom the Lord blessed. These did *Solomon* bring under Tribute, and kept in Subjection; and it was this King *So-* ^{2 Cron, 9}
lomon, that the Queen of *Sheba* heard the Fame of, and came to prove with hard Questions, and he told her all her Questions; for as he lived in the Fear of the Lord, *there was nothing hid from Solomon, that he told her not.* Who was indeed a Figure of him that was greater than *Solomon*, even the Lord Jesus Christ; and therefore it's said of him (as it may be truly said of Christ,) he passed all the Kings of the Earth in Riches and Wisdom, and he Reigned over *Israel* forty Years, but Christ Reigneth over his House for Ever; and *Solomon* slept with his Fathers, and was Buried in the City of *David*. Thus Died this great King, as all Mortals must, according to the Appointment of God, which is, *for all Men once to die, and*

after that to Judgment. And he was taken from all his Riches, Honour, and Greatness, as all Mankind will be, that enjoy ever so much here.

C H A P. XIII.

Concerning REHOBAM.

NEXT after *Solomon*, his Son *Rehoboam* came to Reign; who not *fearing* the God of his Fathers, and rejecting the grave Counsel of the *Old Men*, imprudently follow'd the bad Advice of the haughty Young ones, that feared him not. Yet when he, and all *Israel* in *Judah* and *Benjamin*, who hearkned to, and obeyed the words of the Lord, which was spoken by *Shimiab* the Man of God, to whom the word of the Lord came, and went not up to fight against their Brethren, altho' they had a great Army of 180000 Chosen Men, but returned every Man to his House, they strengthened the Kingdom of
Judah,

Judah, and made *Rehoboam* the Son of *Solomon* strong three Years; and out of all the Tribes of *Israel*, those that Feared the Lord, and set their Hearts to seek the Lord God of *Israel*, came to *Jerusalem* to Sacrifice to the Lord God of their Fathers; and for three Years they walked in the way of *David*, and *Solomon*; but when *Rehoboam* had strengthened himself, and his Kingdom, he forsook the Lord, and departed from his Fear.

Then *Shishak* King of *Egypt*, came up against *Jerusalem*, with 1200 Chariots, and 600000 Horsemen, and the People were without Number with him; yet then sent the Lord his Prophet *Sheremiah* to *Rehoboam*, and the Princes, who said unto them, thus saith the Lord, ye have forsaken me, and therefore have I also left you in the Hand of *Shishak*. Whereupon the Princes of *Israel*, and the King, humbled themselves, and they said the Lord is Righteous: And when the Lord saw that they humbled themselves, he said, I will not destroy them, but I will grant them some Deliverance, nevertheless they shall be his Servants. So *Shishak*

came up against *Jerusalem*, and took away the Treasures of the House of the Lord, and the Treasures of the King's House he took all; he carried away also the Shields of Gold which *Solomon* had made; yet King *Rehoboam* did not continue in the Fear of the Lord, because he prepared not his Heart to seek the Lord. And *Rehoboam* Slept with his Fathers, and was Buried in the City of *David*.

C H A P. XIV.

Concerning *ABIJAH*.

1 Kings

15.

2 Chron

13.

NEXT *Abijah* Reigned over *Judah* Three Years, but his Heart was not perfect with the Lord his God, neither did he live in the fear of the Lord all his days. But when he set the Battle in Aray with an Army of Valiant Men of War, 400000 Chosen Men, against *Jeroboam*, and his 800000 Chosen Men, being mighty Men of Valour; he said, the Lord is our God, and we have

have not forsaken him, God himself is with us, Fight you not against the Lord God of your Fathers, for you shall not prosper. And tho' *Jero-boam* laid an Ambush both before and behind *Judah*, when they cried to the Lord, *Israel* fled before *Judah*, and there were 500000 Chosen Men slain, because *Judah* feared the Lord, and relied upon him, but *Israel* did not. So we may see the difference that is between them that fear God, and those that do not. And *Abijah* Died, and was Buried with his Fathers, in the City of *David*.

C H A P. XV.

Concerning *Asa*.

THIS *Asa* was Son to *Abijah*,^{2 Chron. 14.} and Reigned in his stead. He feared the Lord, and did that which was good and right in the Eyes of the Lord, and Commanded *Judah* to seek the Lord; and when the *Ethiopians* came with a Host of One Thousand Thousand,^{2 Chron. 14. 24.} and

- ver. 9. *and Three Hundred Chariots. He cry-*
ed unto the Lord his God, and said,
 ver. 11. *It's nothing with thee to help, whether*
with many, or with them that have no
Power; help us, O Lord our God, for
we rest on thee, and in thy Name we go
against this Multitude: O Lord, thou
art our God, let not Man prevail against
thee. So the Lord smote the Ethiopi-
ans, and they fled, and were destroy-
ed; and Asa and Judah that feared God,
relied upon, and prayed unto him;
they smote the Tents of the Ethiopi-
ans, and their Cattle, and carried a-
way Sheep and Camels in abundance,
and very much Spoil, and the fear of
 ver. 14. *the Lord came upon them, and they*
spoiled all their Cities.

Oh! how Excellent a thing it is to
 fear the Lord, it cannot be too much
 commended; for while People live
 in that, the Lord will be with them;
 and if therein People seek the Lord,
 he will be found; but if any depart
 from his fear, and forsake him, he
 will forsake them; for the Eyes of the
 Lord run to and fro throughout the
 whole Earth, to shew himself strong in
 behalf of them whose Heart is perfect to-
 wards

2Chron.

15.

2Chron.

16. 9.

wards him, and he delivereth them that fear him.

This King *Aſa* alſo Died in the 40th Year of his Reign, and was Buried in his own Sepulchre.

C H A P. XVI.

Concerning JEHOSAPHAT.

NEXT *Jehosaphat* his Son Reigned, and the Lord was with him, because he feared the Lord, and sought the Lord God of his Father, and walked in his Commandments, therefore the Lord Eſtabliſhed the Kingdom in his Hand; and he ſent Levites through all the Kingdom of Judah, and taught the People. And the fear of the Lord fell upon all the Kingdoms of the Land round about Judah; and *Jehosaphat* had Riches and Honour in abundance; yet for his going with *Ahab* King of *Iſrael*, he had like to have loſt his Life. And upon his Return to *Jeruſalem*, after his Escape, the Lord helped and delivered him, and moved the Captain of the King

^{2 Chron. 17. 4.}
^{19.}

King of Syria to depart from him ; sent his Prophet *Jehu*, the Son of *Hanaim* the Seer to meet him ; who said to King *Jehosaphat*, Should'st thou help the Ungodly, and love them, that hate the Lord ? therefore is wrath upon thee, from before the Lord.

2 Chron. 19. 6, 7. Observe the danger he was in by going into bad Company. Nevertheless there were good things found in him, and he prepared his Heart to seek God,—and he set Judges in the Land, and said, *take heed what you do, for ye judge not for Man, but for the Lord ; wherefore let the fear of the Lord be upon you, for there is no Iniquity with the Lord our God, nor respect of Persons, nor taking of Gifts.* Let all that Judge, Consider this, and let every Judge follow this Advice, and *Live in the fear of the Lord*, or he cannot do (as this King justly requires) Judge faithfully, and with a perfect Heart. And these Judges were even to warn the People that they Trespas not against the Lord. And as this was done in the fear of the Lord, and the People who dwelt therein, they were preserved, as all that so do shall, from Trespassing ;

Trespassing; the Lord will be with the Good, and with them that live in his fear.

And when the Children of *Ammon*, ^{2 Chron. 20.} *Moab*, and *Mount-Seir*, came with a great Multitude against *Jehosaphat*, he went not forth against them, 'till he had sought the Lord, and Proclaimed a Fast throughout all *Judah*. And they gathered themselves together, to ask the Help of the Lord, and to seek him. And the King Prayed the Excellent Prayer following.

“ O Lord God of our Fathers !
 “ thou art God in Heaven, and Ru-
 “ lest not thou over all the King-
 “ doms of the Heathen, and in thy
 “ Hand is there not Power, and
 “ Might, so that none are able to
 “ withstand thee. Art not thou our
 “ God, who didst drive out the In-
 “ habitants of this Land before thy
 “ People *Israel*, and gave it to the
 “ Seed of *Abraham* thy Friend for
 “ ever, and they dwelt therein, and
 “ have built therein a Sanctuary for
 “ thy Name; saying, If when Evil
 “ cometh upon us, as the Sword,
 “ Judgments, or Pestilence, we stand
 “ before

“ before this House, and in thy pre-
 “ sence (for thy Name is in this
 “ House) and cry unto thee in our
 “ Affliction, and thou wilt hear, and
 “ help.

“ And now behold the Children of
 “ *Ammon*, and *Moab*, and *Mount-*
 “ *Seir*, whom thou would’st not let
 “ *Israel* Invade, when they came
 “ out of the Land of *Egypt*, but
 “ they turned from them, and de-
 “ stroyed them not.

“ Behold I say, how they Reward
 “ us, to come and cast us out of thy
 “ Possession, which thou hast given
 “ us to Inherit.

“ O our God ! wilt thou not Judge
 “ them ? for we have no might a-
 “ gainst this great Company, that
 “ cometh against us, neither know
 “ we what to do, but our Eyes are
 “ unto thee : And all *Israel* stood be-
 “ fore the Lord, with their little
 “ ones, their Wives, and their
 “ Children.

This Prayer, and the humble frame
 of the King, and People, that sought
 the Lord, and feared him, was so
 pleasing and acceptable unto God,
 that

that he said unto them by *Jehaziel* a Levite, upon whom he caused his Spirit to come, and by which he moved him to say unto all *Judah*, and to the Inhabitants of *Jerusalem*, be not afraid, or dismayed by reason of this great Multitude, for the Battle is not yours, but God's.

Mark, God fights the Battles of them that *fear* him: And the Lord said, go ye down against them, stand ye still, and see the Salvation of the Lord; and *Jehosaphat* and all *Israel* bowed and fell before the Lord, worshipped him, and Prayed to the God of *Israel* with a loud Voice. And *Jehosaphat* said unto them, Hear me O *Judah*, and ye Inhabitants of *Jerusalem*.

Believe in the Lord your God, so shall ye be Established; believe his Prophets, so shall ye prosper; and they praised the Beauty of Holiness, and said, praise the Lord, for his Mercy endureth for ever. And the Children of *Ammon*, *Moab*, and the Inhabitants of *Mount-Seir* were smitten, and utterly destroyed, and none escaped, for they were dead Bodies, fallen to the ground; and *Jehosaphat*, and every Man of *Judah* and

2 Chron.
20, 20.

2 Chron.
20.

ver. 37.

and *Jerusalem* returned with Joy, for the Lord had made them to rejoyce over their Enemies, and the **fear** of the Lord was upon all the Kingdoms of those Countries; and as *Jehosaphat* and the People continued in the **fear** of the Lord, the Realm of *Jehosaphat* was quiet, for his God gave him Rest round about. But when he joyned with *Abaziah* King of *Israel*, who feared not God, but did very wickedly, to make Ships to go to *Tarshish*. Then *Eliezer* Prophecied against him, saying, *Because thou hast joyned thy self with Abaziah, the Lord hath broken thy Works, that the Ships were not able to go to Tarshish.*

By which we may observe, when those that **Fear** God, joyn with the Wicked to get gain, the Lord can bring disappointments upon their Designs. But if they live in his **Fear**, they have his Blessing, and there is no want to them, that so live; for he Provides for them, and gives them Content and Satisfaction. But if they joyn with and *love* them that *hate* the Lord, he is displeased with them; and when this *King* did so, he was in danger of his Life, and suffer'd Loss.

Yet

Yet as he did in other things, do that which was right in the sight of the Lord, he was Merciful to him, his Care was over him, and he sent his Prophets to him, to shew him his Fault, and he prepared his Heart to seek the Lord, which was well-pleasing unto God. And after he had Reigned twenty five Years in *Jerusalem*, he Slept with his Fathers, and was Buried with his Fathers, in the City of *David*.

But after him, to the Days of *Hezekiah*, both the Kings and People declined in their Fear towards God; and altho' he sent his Prophets to Warn and Testifie against them, for their forsaking him, these were often rejected by them, being not constant in the Service of God; neither did they as they ought, live in his fear; as may be seen from the 22d Chapter of the 2d Book of *Chronicles*, unto the 29th.

C H A P.

C H A P. XVII.

Concerning King HEZEKIAH.

2 Chron.
29. 2.

HE began his Reign in the 25th Year of his Age; and being a Man who feared God, He did that which was right in the sight of the Lord, according to all that David his Father had done.

And in the first Year of his Reign, he opened the Doors of the House of the Lord, and repaired them; and bad the Levites sanctifie themselves, and the House of the Lord. And said, Our Fathers have trespassed, and done that which was Evil in the Eyes of the Lord our God, and have forsaken him: Wherefore the Wrath of the Lord was upon Judah and Ferusalem, and he delivered them to Trouble, to Astonishment, and to Hissing, as you see with your Eyes, and our Fathers have fallen by the Sword, and our Sons, and our Daughters, and our Wives are in Captivity for this:

Ver. 11.

Therefore, said this good King, who loved and feared the Lord, it's in my Heart to make a Covenant with the Lord God

God of Israel, that his fierce Wrath may turn away from us. And indeed as Evil-doing incurs the Wrath of God, there is no way to escape it; but to turn from it, and cease from doing of Evil, and to fear God, and learn to do well; for the Lord doth, and will teach all them who truly Fear him.

Now it's said, Judah bowed themselves before the Lord, and worshipped, both Hezekiah, and all the People: And upon their Return unto the Lord, and in his Service, they rejoiced, and sent to all Israel, and advised them also, who had wrought wicked things, to provoke the Lord to Anger, to turn unto the Lord from those things, for which he had testified against them by the Prophets, and by all the Seers, saying, Turn you from your evil Ways; notwithstanding they would not hear, but hardened their Necks like their Fathers, who did not believe in the Lord their God.

2 Kings
17.

*Now Hezekiah, and the People who feared the Lord, exhorted them, saying, Be not like your Fathers, and like your Brethren, who trespassed against the Lord God of your Fathers; who there-
fore*

2 King. 17. *fore gave them up to Desolation; as indeed he had, viz. Israel, because they had also forsaken the Lord, and left all the Commandments of the Lord their God, and served Baal; therefore the Lord was very Angry with Israel, and there was none left, for the Lord had removed them out of his Sight, as he had said by all his Servants the Prophets, and they were carried away out of their own Land, unto Assyria.*

2 Chron. 30. 9. *And Hezekiah and the People said unto them, If ye turn again unto the Lord, your Brethren, and your Children shall find Compassion before them who lead them Captive; so that they shall come again unto this Land: For the Lord your God is gracious and merciful, and will not turn away his Face from you, if you return unto him.*

Notwithstanding this Exhortation, which was sent by Posts, from City to City through the Countries of Ephraim and Manassah, even unto Zebulon, they had so little Regard thereunto, who were out of the Fear of God, that they laughed them to Scorn, and mocked them: Nevertheless divers who Feared the Lord, humbled them-

themselves. And *Hezekiah* prayed for them, and the Lord hearkened unto *Hezekiah*, and healed the People. These I mention, that it may be observed what regard the Lord hath to them who fear him. And that all may be excited to *Fear* the Lord, and to serve and trust in him, as *Hezekiah* did, of whom it's said, *That after him was none like him among all the Kings of Judah, nor any that were before him, the Lord was with him, and he prosper'd whether-soever he went forth.* 2 Kings 18.

And when he, and the People who feared the Lord had kept the great Passover which he had proclaimed, there was great Joy in *Jerusalem*: For since the time of *Solomon*, the Son of *David*, King of *Israel*, there was not the like in *Jerusalem*. 2 Chron. 30.

Now when all was finished, all *Israel* who were present, went out to the Cities of *Judah*, and brake the Images in pieces, and cut down the Groves, and threw down the High Places, and the Altars out of all *Judah*, and *Benjamin*, in *Ephraim* and *Manassah*, until they had utterly destroy'd them all. Ver. 31.

Observe the Zeal and good Effects that the *Fear* of the Lord produced in

2 Chron.
31.

2 Kings
19.

in them who lived therein, and were Faithful in his Service. Then, saith the Text, *all the Children of Israel returned every Man to his Possession, into their own Countries.* And Hezekiah throughout all Judah, wrought that which was good, and right, and True before the Lord his God, as he lived in his Fear. And when railing Rabshakah, whom the King of Assyria sent, who pretended the Lord said to him, *Go up against this Land and destroy it.* He talked of making them eat their own Dung, and drink their own Piss, saying also in his proud and boasting Way (which they who fear not God are too inclinable to) *Hath any of the Gods of the Nations delivered at all his Land out of the King of Assyria's Hand.* But the People of Jerusalem who Feared the Lord, held their Peace, and answer'd him not a Word, for the Kings Commandment was, *Answer him not a Word.* And the King Rent his Cloaths, and cover'd himself with Sackcloth, and went into the House of the Lord, and sent to the Prophet Isaiah, the Son of Amos, to let him know, *This was a Day of Trouble, and of Rebuke, and Blasphemy;*

Blasphemy, and it may be the Lord thy God will hear the Words of Rabshakeh. And for this Cause the King and the Prophet prayed and cryed to Heaven.

And he sent an Angel that cut off all the mighty Men of Valour, and the Leaders, and the Captains in the Camp of the King of *Assyria*; so he returned with shame of Face to his own Land. And when he was come into the House of his God, they who came forth of his own Bowels, slew him there with the Sword.

Thus those, who *Feared* not God, but were Proud and Exalted, were destroy'd. And those who *fear'd* & *pray'd* unto the Lord, were *saved* and *deliver'd* from the Hand of all their Enemies, and he guided them on every side: So that *Hezekiah* was magnified in the Sight of all Nations from thenceforth.

And when *Hezekiah* was sick unto Death, and prayed to the Lord, he gave him a Sign. And the Lord sent his Prophet to him, who said, *Thus saith the Lord, thou shalt die and not live.* And this King hereupon

2 Kings
20.

had recourse to the Lord, and said, *I beseech thee, O Lord, remember how I have walked before thee, in Truth, and*

E

with

with a perfect Heart, and have done that which was good in thy Sight. The Lord who knew his Sincerity, heard his Prayer, and sent his Prophet to let him know that he had heard his Prayer, and would heal him, and he did so.

But *Hezekiah* rendred not again, according to the Benefit done unto him, for his Heart was lifted up; and therefore there was Wrath upon him, and upon *Judah* and *Jerusalem*.

Oh that the Lord's great Benefits may not be forgotten by any, nor the Hearts of any be lifted up, with what the Lord is pleased to bestow upon them (who are unworthy of the least of his Mercies) and thereby cause the Lord's Wrath to come upon them, and to lose his Favour, that is *Eternal*, by setting their Hearts upon that which is but *Temporal*; notwithstanding it so happened to this King, for want of keeping in God's *Fear*; yet when he humbled himself for the Pride of his Heart, and the Inhabitants of *Jerusalem* did the same, the Wrath of God came not upon them in his Days, and when he was *Humble*, and lived in the *Fear* of the Lord, the Lord gave him exceeding much Riches and Honour,

Honour ; and he made himself Treasuries for his Silver, Gold, precious Stones, Spices, and for Shields, and all manner of pleasant Jewels.

Howbeit in the Business of the Embassadors of the Princes of *Babylon*—God left *Hezekiah* to try him, and when the Lord sent his Prophet to him, to enquire what they had seen, he plainly Answer'd, All the things that are in my House, there is nothing among my Treasuries that I have not shewed them. And when the Prophet delivered the Word of the Lord unto him, that all should be carried into *Babylon*, the King was not angry with the Prophet, nor displeased with his Message, but said, *Good is the Word of the Lord which thou hast spoken* : Adding, to shew his Resignation, *is it not good, if Peace and Truth be in my Days.*

And so *Hezekiah* slept with his Fathers, and they Buried him in the Chief of the Sepulchres of the Sons of *David*, and all *Judah*, and the Inhabitants of *Jerusalem*, did him Honour at his Death.

C H A P. XIX.

Concerning MANASSEH.

AND *Manasseh*, Son of *Hezekiah* Reigned in his stead.

But *Manasseh* did that which was Evil in the Sight of the Lord, and had no regard to his *Fear*; but worshipped all the Host of Heaven, and served them, and not the Lord; but built Altars in his House, and in the Courts thereof to the Host of Heaven, and made his Sons pass thro' the Fire, used *Inchantments*, and dealt with *Familiar Spirits*, and *Wizzards*, he wrought much Wickedness, and provoked the Lord to Anger; for he did wickedly above all the *Amorites*: He shed also Innocent Blood very much. And although the Lord spoke to him, and to his People, they would not hear; for he did not fear the Lord: Wherefore the Lord brought on him, and on the People, the Captains of the Host of the King of *Assyria*, who took him, bound him with Fetters, and carried him to *Babylon*.

By which wemay observe the difference

ference between them who **fear**, and those who **fear** not the Lord. *Jehosaphat feared* and *prayed* unto God, and was delivered from the King of *Assyria*. *Manasseh* neither **feared** nor *prayed* unto God, and he was taken, bound, and carried unto *Babylon*; none of the Host of Heaven, which he Worshipped, could preserve him. But when he was in Affliction, and besought the Lord; then as he had ^{2 Chron.} *Sinned* greatly, so he *Humbled* himself ^{33.} greatly before the God of his Fathers, and *prayed* unto *Him*, the Lord was intreated of him, and heard his Supplication; when he was *humble*, and **feared** the Lord, he brought him again to *Jerusalem*. And *Manasseh* came to know the Lord was God: And he took away the strange Gods, And the Idols, and all the Altars he had built in the House of the Lord, and in *Jerusalem*, and cast them out of the City, and commanded *Judah* to serve the Lord God of *Israel*.

So *Manasseh* slept with his Fathers, and was Buried in his own House.

Oh that all might **fear** the Lord, and not Sin against him, that they may die in Peace, and be happy for ever.

C H A P. XX.

Concerning AMMON.

AND *Ammon* that Reigned in his stead, *Feared* not God, but did Evil in his sight, and Humbled not himself, but Trespased more and more. So his Servants Conspired against him, and he was Slain; by which it appears his Time was short, being Wicked, and *Josiah* his Son Reigned in his stead.

C H A P. XXI.

Concerning JOSIAH.

^{2 Chron.}
34. 1.

JOSIAH was a Young King, but Eight Years Old when he began to Reign; but did that which was right in the sight of the Lord, and walked in the ways of *David* his Father, and declined neither to the right Hand, nor to the left; and while he was yet Young, he began

gan to seek the Lord, and loved and lived in his **fear**, tho' his Father did not; and made a Covenant before the Lord, *to walk after the Lord, and to keep his Commandments, and his Testimonies, and his Statutes, with all his Heart, and with all his Soul.*

An Excellent Ensamble for all Kings, Youths, and Young Persons to follow; for all his Days, the People departed not from following the Lord, the God of their Fathers. But not hearkening to the words of *Necho* King of *Egypt*, from the Mouth of God, he disguised himself, and went to Fight with him, and the Archers Shot at him; and tho' disguised, he was sore wounded, and was had to *Jerusalem*, and Died, and was Buried in the Sepulchre of his Fathers, and *Judah* and *Jerusalem* Mourned for him, and *Jeremiah* the Prophet Lamented for *Josiah*.

As to his Sons who Reigned after him, one after another, their Reigns were short, they did Evil in the sight of the Lord, and the Priests and the People also, they transgressed very much, and yet the Lord sent them his Messengers, rising up betimes, be-
E 4
cause

cause he had Compassion on them, and on his dwelling place.

2 Chron.
34.

But they Mocked the Messengers of God, and despised his Word, and mis-used his Prophets, being departed from the **fear** of God, the *wrath* of the Lord arose against them, 'till there was no Remedy. So their Young Men, Maidens, and Old Men, the Lord had not Compassion of, they were Slain, and those that escaped, were carried Captive to *Babylon*; and the Treasures of the House of the Lord, and of their Princes, and the House of God were Burnt, and all the goodly Vessels destroyed, and Seventy Years Captivity followed.

And thus it happened to those who **feared** not the Lord, but mocked his Messengers, despised his Word, and mis-used his Prophets. By which it's evident, that Destruction and Misery will be the Portion of all those who **fear** not the Lord, and despise his Messengers.

Ezra 1.

Now after the Seventy Years Captivity, which came upon the Children of *Israel*, for their departing from the **fear** of the Lord, despising his Words, and mis-using his Prophets,

phets, that the word of the Lord, spoken by *Jeremiah*, might be fulfilled; who said, *Thus saith the Lord,* Jer. 30.
18. *behold I will bring again the Captivity of Jacob's Tents, and have mercy upon his dwelling places, and the City shall be built upon her own heap, and the Palace shall remain after the manner thereof; and those that engaged their Hearts to approach unto the Lord, and that feared him, he said they should be his People, and he would be their God.*

Thus the Lord, who can do whatsoever he pleaseth, stirred up the Spirit of *Cyrus* King of *Persia*, to acknowledge that the Lord God of Heaven had given him all the Kingdoms of the Earth; and he put forth a Proclamation throughout all his Kingdom, in Writing, saying, *Who* Ezra. 1.2 *is there among you of his People (meaning the Jews) his God be with him, and let him go to Jerusalem, which is in Judah, and Build the House of the Lord God of Israel (for he acknowledged) that he is the God that is in Jerusalem.*

Then rose up the Chief of the Fathers of *Judah*, and *Benjamin*, with

all those whose Spirit God had raised up, to go up to Build the House of the Lord, which is in *Jerusalem*. And these Men who were thus inclined, and feared the Lord, were strengthened by all them that were about them, with Silver, Gold, and Precious things : See the 1st of *Ezra*. Which things were all sent by *Seshbazzar*, with them of the Captivity, from *Babylon*, which were of a great Value ; and the whole of the People were 42360, besides Servants, and their Maids ; of whom there was 7337.

Ezra 2.

And when they came to *Jerusalem*, as they feared God, they Offered unto the Lord, Morning, and Evening, and soon began to Build the House and Temple of the Lord : And when the Foundation was laid, the Ancient Men that had seen the first House, wept with a loud Voice, and many others shouted for Joy ; and the People could not discern the one from the other.

But when their Adversaries heard of their Building, they would have Built with them ; and pretended they sought to serve their God.

But

But it's Evident, notwithstanding what they said and pretended, they did not really seek God, nor fear him, as their Works and Fruits declared; for when those that truly *Feared* the Lord, and were Com-manded, to Build his House, would not admit or suffer these Men, notwithstanding their pretensions to joyn with them in this Work, as not being qualified. Then they, as is usual with those that talk of the fear of God, and do not live therein, weakened the Hands of the People of *Judah*, that *feared* the Lord, and were Zealous to Build; thus those People troubled them, and hired Councillors against them, to frustrate their Purpose, and effected the same for a time, by turning Informers against them to King *Artaxerxes*; saying, they were Building the Rebellious City; and telling the King, if it was Built, they would not Pay Toll, Tribute nor Custom, and that it would damage his Revenue. Yet these Wicked Informers, that pretended they sought the Lord, as the Children of *Israel* did; and would, if they could, have been Admitted,

to Build with them, without any regard to the King's Revenue. For it's common with those that **fear** not God, to pretend *Zeal* for him, and Regard to the King; when they neither **fear** God, nor **Honour** the King.

Notwithstanding, by the Lord's permission, these wicked **Informers** so far prevailed for a time, that they procured a Command from the King, to cause those that **feared** the Lord, to cease Building, 'till another Commandment should be given.

Now when these *Informers* had got this Order, they and their Companions went up in haste to *Jerusalem*, and made them cease by **Force**, and **Power**, not by Law, and Reason, for they had little regard thereunto. So it ceased, until the 2d Year of *Darius* King of *Persia*.

But upon the Prophecy of the Prophets of the Lord, *Haggai*, and *Zechariah*, in the Name of the God of *Israel*; saying to all the People, *Be strong, for I am with you*, saith the Lord of Hosts, *my Spirit remaineth amongst you, fear ye not*. Then they arose, and began to Build. Then came

came again some of those that feared Ezra 6.
 not the Lord, and busily Enquired
 who had Commanded them to Build
 this House? and demanded, *Informers*
like, their Names. And when this
 did not discourage them, they
 wrote to King *Darius*, and Inform'd
 him what was doing, and how they
 had enquired their Names, and who
 Commanded them to Build, that they
 might Inform the King of the Chief
 of them. And they Answered us,
 saying, *We are the Servants of the*
God of Heaven, and Earth. And the
 King's Answer was, *Let the Work of*
this House of God alone, let the Gover-
nors of the Jews, and the Elders of the
Jews, Build this House of God in his
place. Moreover he made a Decree
 for the Elder's to Build, and that the
 King's Goods, and the Tribute-Mo-
 ney should be given unto them, that
 they might not be hindred; and that
 what they wanted for Offerings, might
 be given them Day by Day, without
 fail. Moreover he made a Decree, that
 whosoever should alter this Word,
 let Timber be pulled down from his
 House, and being set up, let him be
 Hanged

Hanged thereon, and let his House be made a Dunghil for this.

Thus a stop was put to the Envious *Informers*, and to their Companions, and no doubt it was a Terror to them that feared not God. And the Elders of the *Jews*, that feared the Lord, were Encouraged, and Built, and Prosper'd, and Finish'd it, according to the Commandment of the God of *Israel*, and Command of *Cyrus*, *Darius*, and *Artaxerxes*, which were sent by *Ezra*, who had prepared his Heart to seek the Law of the Lord, and to do it, and to teach *Israel* his Statutes and Judgments. And this *Artaxerxes*, Stiled King of Kings, wrote unto *Ezra* the Priest, a Scribe of the Law of the God of Heaven, perfect Peace ; saying, *I make a Decree that all they of the People of Israel, that are minded of their own free will to go up to Jerusalem, and to carry Silver and Gold, which the King's Councillors had freely offered unto the God of Israel; and all the Silver and Gold that they could find in all the Province of Babylon; with Order from Artaxerxes the King, for whatsoever more should be needful*

Ezra 6.
14.

Ezra 7.
11.

Here's
Liberty
of Con-
science.

needful for the House of God, to bestow it out of the King's Treasure-House. And that whatsoever Ezra the Priest should require, the King Decreed that all his Treasurers beyond the River, should give it speedily, unto an Hundred Talents of Silver, to an Hundred Measures of Wheat, an Hundred Baths of Oyl, and Salt, without prescribing how much; saying, For why should there be wrath against the Realm of the King, and his Sons.

Observe, when the Hearts of this People after their Captivity, were inclinable to serve God, and his fear came upon them, how wonderfully did God work for them, and incline the Heart of the King; (by whose Commandment, upon the Information of *Rehum* the Chancellor, and *Shimshai* the Scribe, he caused the Work to cease, which he had so greatly Encouraged;) which caused *Ezra* to say, *Blessed be the Lord God of our Fathers, which hath put such a thing as this in the King's Heart, and hath extended Mercy unto me, before the King, and his Councillors, and before all the King's Mighty Princes. And Ezra had Power given him, after the Wisdom*

Ezra 4.

Wisdom of his God, to set Magistrates and Judges to Judge all the People that were beyond the River. And *Artaxerxe's* Decreed, that whosoever would not do the Law of God, and of the King, that Judgment should be speedily Executed upon him, whether it was unto Death, or to Banishment, or to Confiscation of his Goods, or to Imprisonment.

When *Ezra* was thus Favoured, and Impowered, he being a Man that feared the Lord, and had regard to him, and depended on him, when he had gathered the People, soon Proclaimed a Fast, and sought the Lord, to be directed in the right way, for all their little ones, and for all their Substance; for as he Feared and Trusted in the Lord, he was ashamed to Require of the King a *Band of Soldiers, and Horsemen to help them against the Enemy in the way*; because (saith he) we had spoken unto the King, saying, *the Hand of our God is upon all them for good, that seek him; but his Power and his Wrath is against all them that forsake him.*

And as this Good Man Feared and trusted in the Lord, he saw and knew that

that it did not become him, nor the People that fear'd God, to be so unwise, and diffident or distrustful of the Lord's Power and Preservation as to ask the King for the Assistance of the Arm of Flesh, tho' under a Dispensation, in which Wars and Fightings were allowed and Practised, and outward Force made use of; and this was so pleasing unto the Lord, that he delivered them from the Hand of the Enemy, and of such that lay in wait by the way.

By which it appears, these People, tho' they feared and sought the Lord, they had Enemies, and those that lay in wait for them, yet the Lord preserved them, their little ones, and their great Treasure, and delivered them, and they got safe to *Jerusalem*, and offered unto the God of *Israel*, and were furthered by the King's Commissioners, and Lieutenants.

But when they were at *Jerusalem*, *Ezra* was acquainted with that which greatly grieved and astonished him: and it was, that there were of the People of *Israel*, and of the Priests, that had made Mixt Marriages (and the People that were termed) the Holy Seed

Seed, had mingled themselves with the People of those Lands; and this was the Transgression of those that had been carried away. See *Ezra* 8. 35.

Ezra 9. Then Assembled unto *Ezra* every one that trembled at the word of the God of *Israel*; and he Prayed unto God, and Confessed therein the great Trespas the People had committed, in breach of God's Command, and the Justice of God, in delivering them unto Captivity; and acknowledged the Grace and Favour of God, in leaving a little Remnant to escape, and giving them a Nail in his Holy Place, and enlightning their Eyes, and giving them a little Reviving, and a Wall in *Judah*.

Ezra 10. And so Affecting and Prevalent was his Prayer, and also his Confession, that they had forsaken the Commandments of God, in giving their Daughters unto their Sons (*i. e.* the People of the Land) and their taking their Daughters unto their Sons, when they were not to seek their Peace nor their Wealth for ever; for they feared not God, nor did they profess the same way of Worship, and were unclean, and unfit to be joyned

joyned with. Oh! be Cautious, for let their *Beauty* or *Wealth* be never so great, yet those that truly fear God, ought not to joyn in Marriage with them that do not Worship God aright; which ought to be a Caution to all that **fear** the Holy God, and desire his Favour and Blessing, that they Marry not for *Beauty*, nor *Riches*, nor to gratifie the lust of their Flesh, or Pride of Life, joyn in *Marriage* with any that neither **fear**, nor Worship, nor Live in the fear of God, but remember what King *Lemuel* saith in the Prophecy which his Mother had taught him; *Favour is deceitful, and Beauty is vain, but a Woman that feareth the Lord, she shall be praised*; and such only ought to be sought unto, by those that are the Lord's People; but if the **fear** of God be departed from, or not minded, then may Persons now do, as those that departed from his **fear**, and broke his Command, *did* in those days; and be *Punished*, and *Afflicted*, *Captivated* and in *Bondage* as they were, and so have need to Confess and Weep, and to be humbled before the Lord, as *they* had.

To

To prevent which, all ought always to live in the fear of God.

But as I said before, so fervent and prevalent was *Ezra's* Prayer, that the very great Congregation of Men, Women and Children that were present, wept very sore, Confessed their Trespafs, made a Covenant with God, . put away all their Wives, and such as were Born of them, according to his Counsel and theirs, that trembled at the Commandment of God, saying, Let it be done accordingly ; and all *Israel* Swore they would, and did accordingly.

Now tho' the Law and Command, that these People had broken, and thereby kindled the Anger of God against them, is not now in force, nor ever was upon the *Gentiles* ; for it was not given unto them, but to the *Jews*.

Yet there ought to be a great Care upon all now, that **fear** God, and profess his Name, not to kindle the Anger of God against them, by taking Wives or Husbands that do not **fear** God, nor *Worship* him (as Christ saith all must) in the Spirit, and in the Truth. But if any that **fear**
and

and *serve* God in his way, should go so far out of their way, as to Marry one that doth not *fear* and *serve* God as they ought, and thereby displease him, they hurt themselves, by being unequally Yoaked, and come in danger to have their Hearts wholly drawn from the Lord, and from his Worship and Service; they ought to be sorry for it, Confess their *Fault*, and truly to *Repent* thereof, and of the Evil Example they have given, but not to put away their Wives and Children, but to live with them; for Christ allows no putting away, save for the Cause of Fornication; and if any are put away for that Cause, not to Marry again; for if they do, whilst the other Lives, they will Commit Adultery.

The only way therefore for all to be preserved out of these, and all other Evils, and the Snares of Death, is always to Live in the *Fear* of God, which is so Excellent a Preservative, and so greatly beneficial for the good of Man in this World, and in that which is to come, that it cannot be too much Commended, nor too often Recommended, nor too much minded
for

for such *Children* that Live therein, are not only Dutiful to their Parents, but are a great Comfort ; and such Servants that live therein, will be just and diligent in their Places ; and such *Parents*, and *Masters* and *Mistresses* that live therein, will be tender, *just* and *wise*, and not *provoke* or *misuse* either their *Children*, or *Servants* ; and such *People* and *Governours* that Live and Rule in the *fear* of the Lord, will be Just, Peaceable, and not *Oppress* ; and as all of every degree, live therein, and they'll thereby, keep peace with God in their own Hearts, they'll do hurt to none, and so will be blessed of God.

C H A P. XXII.

Concerning NEHEMIAH.

Neh. I.

HE was a Man that *Feared* God, and tho' a Cup-bearer to King *Artaxerxes*, whose Palace was in *Shushan*, when he heard of the great Affliction and Reproach of his Brethren, the Remnant that were left of

of the Captivity, &c. He Prayed unto the Lord God of Heaven, the great and terrible God; and in his Prayer said, *I beseech thee let now thine Ear be attentive to the Prayer of thy Servant, and to the Prayer of thy Servants, who desire to fear thy Name;* and the Lord heard his Prayer, and he obtained Leave from the King to go to Jerusalem, and a Letter to the Keeper of the King's Forest, for Timber; and he spake to the Priests, to the Nobles, and to the Rulers; *Come let us build up the Wall of Jerusalem, that we be no more a Reproach, but they were laughed to scorn; yet as he Feared God, he was not discouraged, knowing the God of Heaven would prosper them that Feared him; and therefore he told the Despisers, they had no Right nor Memorial in Jerusalem.* And he, and those that Feared God, proceeded, and Built. But when Sanballat hear'd that they Buildded the Wall, he was wroth, and mocked the Jews, and Tobiah the Ammonite said, if a Fox go up, he will even break down the Stone-wall. And when Sanballat, Tobiah, the Arabians, and the Ammonites & the Ashdodites that fear'd
not

not God, heard the Walls were Built, they all Conspired together to Fight against *Jerusalem*. But as the Builders feared God, so they made their *Prayers* unto him, and were heard, and Blest.

And *Nehemiah* said to his Brethren the Nobles, the Rulers, and the rest of the People, Be not afraid of them, but remember the Lord, the great and terrible God. And as these poor People kept in the fear of God, and *Trusted* in him, he brought their Adversaries Counsel to naught.

Yet there were some Rich Men among the *Jews*, even of the Rulers, and Nobles, that exacted Usury, every one of his Brother ; an Evil Practice.

Nehem.
5. 9.

Then said *Nehemiah*, It is not good that ye do, ought you not to walk in the fear of God, because of the Reproach of the Heathen our Enemies, and he prayed them to leave off that Usury, and to make Restitution ; and they said, we will Restore ; and the People did according to their Promise.

And tho' some of the Rulers and Nobles were fallen into this Covetousness, for want of keeping in the fear of God, that excellent Preservative

vative against all Evil. And *Nehemiah* who lived therein, was preserved out of Covetous Practices, and liberally Entertained at his Table one Hundred and fifty of the *Jews* and Rulers, besides those that came unto him from amongst the Heathen round about; and he required not the Bread of the Governour; that is, the Income allowed him, because the Bondage was heavy upon the People. A Noble Example to all Governours, especially when the like Excellent Reason can be Assigned for it: Because the Bondage was heavy upon the People. If all Governours and Officers, who can Maintain themselves, when the same Reason may be for it, *viz.* Bondage on the People, would follow this Example, it would be well; but if they live not in the *Fear* of God, they are not like to follow this Example; but will be Covetous, and oppress, and get Riches to themselves, which we have seen, as the Preacher did of old, to be a sore Evil under the Sun, Namely, *Riches* Eccles. 5. gotten or kept for the Owners thereof to ^{13, 14.} their hurt. But these Riches perish by evil travel: he begetteth a Son, and
F
there

Ecclef.
8, 9.

ver. 12.
13.

there is nothing in his hand. For often that which is got out of the *Fear of God*, is spent out of the *Fear of God*; and *there is a time wherein one Man Ruleth over another to his own hurt*; but those that Rule in the **fear** of the Lord, do not so. But it hath been, and is seen, that many Sinful Rulers and many Peoples days have been prolonged; yet certain it is as Solomon said, *Though a Sinner do evil an hundred times, and his days be prolonged, yet surely I know it shall be well with them that fear God, which fear before him.* But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he **fear-eth** not before God. And such cannot with that boldness, when under Exercise or Trouble, say unto the Lord, think upon me for good, according to all that I have done for this People, as this good Man, and Governor who **feared** God did.

Neh. 6. And as he lived therein, Sanballat, Tobiah, Geshem, and the rest of his Enemies, who thought to do him mischief, were disappointed, notwithstanding their Endeavours, and Threats, and wrong Informations
and

and Plots against him, and false *Prophecies* or *Messages* which he was sensible were not sent of God; and therefore he Prayed, and said, *O God! Strengthen my Hands*; and the Lord did so, notwithstanding there were many in *Judah* Sworn unto *Tobiah*, that endeavoured to put *Nehemiah* in fear, yet he finished the Work, and gave Charge to his Brother *Hanani*, for he was a Faithful Man, and feared God above many. And indeed there are no Faithful Men, but those who *Fear God*.

And *Nehemiah* that kept so Noble a Neh. 8. Table, was both Liberal, and Generous, and gave largely unto the Work he was so Zealously Concerned in: He gave a thousand Drachma's of Gold, and fifty Basons; five hundred and thirty Priest's Garments; and all the People gathered themselves together as one Man, and *Ezra* the Scribe blessed the Lord, the great God, and all the People bowed their Heads, and Worshipped the Lord, with their Faces to the ground, and the joy of the Lord was their strength.

Neh. 9. And a few days after the Children of *Israel* were Assembled with Fasting, and they separated themselves from all Strangers, and Confessed their Sins, and the Iniquities of their Fathers. See the 9th Chapter at large, it's worth Reading ; and at the close thereof, it's said, *We make a sure Covenant, and write it, and our Princes Levites and Priests Seal unto it.*

And all the People having Knowledge and Understanding, entred into an Oath to walk in God's Law, and to observe and do all his Commandments ; and that they would not *give* their Daughters to the People of the Land, nor take their *Daughters*, for their *Sons*.

This I mention, to shew when People have a true Regard to the fear of God, and live therein, how Careful they are of their Offspring, and acting contrary to God's Command, in suffering their Children to joyn in Marriage with the *Gentiles*, or with such as live not in the *Fear* of the Lord ; being sensible that it's the blessing of God, which renders such a State *Comfortable* ; and they that are *so* joyned, do enjoy God's *Favour*, and *Peace* with him ;

him ; and that is only known, and partaken of, by living in the *fear of God*.

And when there is an acting contrary, and out of the *Fear* of God by any who know it, very bad Consequences, great Loss, Cross, and Disappointments often happen, and no true Comfort enjoyed by such: For we find, when *Nehemiah* returned unto *Jerusalem*, he saw that which greatly grieved him, viz. that *Jews* had Married Wives of *Ashdod*, of *Ammon*, and of *Moab*: And their Children spake half in the Speech of *Ashdod*, and could not speak in the *Jews* Language; but according to the Language of each People. Neh. 13

And he made them engage, that they should not give their Daughters to their Sons, or take their Daughters for their Sons, or for themselves. And he finding that one of the Sons of *Joiada*, the Son of *Eliashib* the High Priest, Son-in-law unto *Sanballat* the *Horomite*, and *Eliashib*, who was related to *Tobiah*, notwithstanding their Office, broke the Command of God, and joined in *Marriage* with the Enemies of his People, and Trou-

blers of *Israel*: Then did zealous *Nehemiah* cast out the Household Stuff of *Tobiah*, out of the Chamber that was in the Court of the House of the Lord, which *Eliashib* had prepared for *Tobiah*, and he chased *Joiada* from him, because they had defiled the Priesthood, and the Covenant of the Priesthood, and the *Levites*.

This was the Zeal of *Nehemiah*; and no doubt but the Lord heard and answer'd his *Prayer*, who thus feared God, and was *Zealous* for the Law, for the House of God, and for *Jerusalem*, and God did remember him for Good.

C H A P. XXIII.

Concerning J O B.

Job. 1. **T**HE Character that the Lord gave of this Man, was, That there was none like him in the Earth, a Perfect and an Upright Man, one that feared God, and eschewed Evil.

This Man, speaking of the fear of the Lord, said, *Behold, the Fear of the Lord that is Wisdom, and to depart from Evil*

Evil that is Understanding. And indeed, he living in this Fear, was so endowed with both, that when it pleased the Lord, who had given him great Riches and Plenty ; so that he was the greatest of all the Men in the East: And had also Sons and Daughters, for whom his Care was great ; for when they had been Feasting, he sent to Sanctifie them, and rose up early in the Morning, and offer'd Burnt-Offerings according to the Number of them all, saying, *It may be that my Sons have Sinned, and Cursed God in their Hearts.* Yet when the Lord suffer'd this Man to be bereaved of all his Children and Substance, he was so Wise and Understanding, by living in the *Fear of God*, (an evident Token of Wisdom) that he consider'd it was the Lord who gave him Sons, Daughters, and great Substance, and that he was the Sovereign Lord of the whole Earth, and that it was right for him to do whatsoever he pleased with his own, and that none ought to say unto Him, *What dost thou :* Or to repine, murmur, or be discontented at what He suffers to come upon them.

Job 1.
21, 23.

And therefore being so Wise and Understanding, by living in the fear of the Lord, he said, upon receiving the Tidings of the Loss of his Children and Substance, *Naked came I out of my Mother's Womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord. In all this Job sinned not, nor charged God foolishly.*

Oh how Excellent is the **Fear** of God, and that Wisdom which comes thereby, and the Understanding that, by living therein, and departing from Iniquity, is obtained.

Oh that all were but rightly sensible, that it is both the Duty of Young and Old, of every Rank and Degree, to live in the Fear of the Lord, the great God ; because thereby they will be kept Humble, and thankful in *Prosperity*, and have Wisdom and Understanding how to Order their Affairs with Discretion, and all other things to God's Honour, their own Comfort, and the Good of their Fellow Creatures; so as not to abuse, or misuse any of them, nor spend them upon their evil Lusts, as too many do, to their own Hurt, and great Shame,

Shame, the more is the pity, that any should be so void of Wisdom, Consideration and Understanding, for want of their *Fearing the Lord*, which would preserve them out of such things, make them more Wise, Considerate and Understanding, and would teach them to live in, and to love what is Good, and not to follow those things that brings Ruin, Misery, and Destruction upon them, and many times upon their Families, and Eternal Damnation upon their Souls.

But this good Man *Job*, who feared the Lord in his Prosperity, keeping in it in his Exercises and Afflictions, was preserved in Patience, and out of Murmuring, and could with Satisfaction say to his Friends, *If I have withheld the Poor from their Desire, or have caused the Eyes of the Widow to fail: Or have eaten my Morsel my self alone, and the Fatherless have not eaten thereof. If I have seen any perish for want of Clothing; or any Poor without Covering.—— If I have made Gold my Hope, or have said to the Fine Gold, Thou art my Confidence.—— If I rejoyced at the Destruction of him that hated me, or lift up my self when Evil found*

Job 31.
16.
ver. 17.
ver. 19.
ver. 24.
ver. 29.

F 5

him.

him. And he adds, *Neither have I*
 ver. 30. *suffer'd my Mouth to Sin, by wishing a*
Curse to his Soul.

These Things, I say, with many
 other, this Man, who *Feared God* in
 his Prosperity, could remember with
 Comfort in his Adversity; but if Peo-
 ple, who *fear* not God in their
 Health and Prosperity, come, or are
 brought under Weakness, Affliction
 and Adversity, then their Unmindful-
 ness of the Poor, Fatherless and Wi-
 dows, their Covetous Practises, their
 Love of Gold, and their Valuing
 themselves, because they enjoy'd A-
 bundance of it, and Rejoycing at the
 Destruction of those who testified a-
 gainst them, or hated them, and wish-
 ing a Curse to their Souls, and their
 mis-spending their Time, their Op-
 pressing the Poor, or being Vicious;
 with many other of their Evil Pra-
 ctises are oftentimes brought to their
 Remembrance: And they speak of
 them then with Sorrow, and the Re-
 membrance of them is Bitter, and
 not Satisfactory: And they then are
 ready to dispond, and have little
 Strength to withstand Temptations,
 which they meet with in their Adver-
 sity,

sity, because they feared not God in their Prosperity.

But *Job*, when tempted by the Wife of his Bosom to Curse God, she saying unto him, *Dost thou still retain thine Integrity? Curse God and Die*, he answer'd, *Thou speakest as one of the Foolish Women speaketh; what shall we receive Good at the Hand of God, and shall we not receive Evil? In all this did not Job Sin with his Lips.* For he wisely consider'd it is Man's Duty to submit to God, who is the Wise Disposer of all Things, and Orderer of us, and of all his Creatures.

And when his three Friends heard of all the Evil, Trouble, and Exercise that was come upon *Job*, they came to mourn with him, and to comfort him, and they sate down with him upon the Ground Seven Days and Seven Nights, and none of them spake a Word unto him. A long Silence. And *Job* after opened his Mouth, and said, *The thing which I greatly feared is come unto me.—I was not in Safety, neither had I rest, neither was I quiet, yet Trouble came.*

Now we may observe from what is said before, what *Job* greatly feared, and

and was not in Safety, neither had Rest, was, because his Children, in their Feasting, and spending that Substance which God had blessed *Job* with, which no doubt he knew he was to Honour God with, least they should Sin, and Curse God in their Hearts, he continually sent to sanctifie them, and rose early, and offer'd Burnt-Offerings according to the Number of all his Children, saying as before, *It may be my Sons have Sinned, and cursed God in their Hearts*; for this Good Man, who feared God and eschewed Evil, was sensible no doubt how Busie Satan was, to draw young People (whose Parents enjoyed great Riches) in their Feasting and Jollitry, (in eating, and drinking Wine) into Sin, and Forgetfulness of God, and to Curse him in their Hearts: This was *Job's* Fear, and there is ground to conclude, they did offend God, because it's said, *There came a great Wind from the Wilderness, and smote the Four Corners of the House, and it fell upon the Young Men, and they were Dead.* See what happen'd unto the Feasters, though the Children of so good a Man: And as *Job* greatly feared, when they were living, they should

should in their Feasting and drinking Wine, Sin against God. And after his Children came unto this End, and his Friends came to mourn with him, and to Comfort him, and they had sate Seven Days and Seven Nights in Silence, as before said, then he broke it, saying, *The thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me.*

But Eliphaz his Friend was ready to charge him, or to suggest, as if he, who had instructed many, and strengthened the weak Hands, whose Words had upholden him that was falling, and had strengthen'd the feeble Knees, that his **Fear** was his Confidence, his Hope, and the Uprightness of his Ways. And adds, *For Wrath killeth the Foolish Man, and Envy slayeth the Silly One.*——His Children are far from Safety, and they are crushed in the Gate, neither is there any to deliver them. I, saith he, will seek unto God, and unto God would I commit my Cause; as if Job had not done so.

This was one of Job's miserable Comforters, who did not speak right things of Job; though he set forth some of Job's Excellencies, he mistook

stook the Cause of his Fear, and represents him Foolish and Silly, and he suggests, as he misapprehended him to be, was the Cause, that his Children were far from Safety, and were crushed in the Gate, or destroyed, and there was none to deliver them: And insinuates, that *Job did not seek to God, nor commit his Cause to him.*

Which was *Elipbaz's* great Mistake, for *Job* sought the Lord, and was as the Lord said of him (who best knew him) a Perfect and Upright Man who *feared God*, and eschewed Evil; so that there was none like him in the Earth; and was not Foolish, but Wise, and had a tender Regard for his Children, that they might not Sin in their Feasting; and he sought unto the Lord. And when the many sorrowful Tidings were brought, he submissively and wisely said, considering that it was the Lord that had given him what he had: And therefore he said as before, *Naked came I out of my Mothers Womb, and naked shall I return thither* (that is, to the Earth, the common Mother of all) *the Lord giveth and the Lord taketh away, blessed be the Name*

Name of the Lord; in all this Job sinned not, neither was foolish, silly, nor unmindful to seek God, nor to acknowledge his Sovereignty.

And when *Eliphaz* had done speaking, *Job* said, *To him that is afflicted,* Job 6.
14, 15.
pity should be shown from his Friend, but he forsaketh the fear of the Almighty. My Brethren have dealt deceitfully, as a Brook, and as the streams of Brooks they pass away.—Did I, Replied Job, say Ver. 22.
bring unto me, or give a Reward for me of your Substance. How forcible are right words.—But what doth your Argu- Ver. 25.
Ver. 30.
ing Reprove.—Is their Iniquity in my Tongue, cannot my Taste discern perverse things?

Oh! how Wise and Sensible was this Man that *Feared God*, and how wonderfully was he preserved, as he kept therein; and what Patience was he endued with, tho' his Friends were mistaken in him, as to think he did not seek unto God betimes, and esteemed him an Hypocrite.

For *Bildad*, when he Answered *Job*, said, *If thy Children have Sinned* Job 8.
4, 10 7.
against the Lord, and he hath cast them away for their Transgression, if thou wilt seek unto God betimes, and make thy
Supplication

Supplication to the Almighty, if thou wert pure and upright, surely now he would awake for thee, and make the Habitation of thy Righteousness prosperous; though thy Beginning was small, yet thy latter end should greatly increase. But saith Bildad, the Hypocrites hope shall perish.

But if Job had been an Hypocrite, the Lord would not have called him his Servant, or been Angry with his Friends, *because they spake not the thing that was right of Job.* Again, *Job 42. 8. Bildad goes on, and saith to Job, Behold God will not cast away a perfect Man, neither will he help the Evil Doers.*

Thus Bildad would suggest that Job was not a perfect Man, tho' God said he was, and would render Job an Evil-doer, though the Lord said, he *Feared God, and eschewed Evil.*

By this it may be observed, Wise Men (or those esteemed so) are often mistaken concerning those that *Fear God*, when Affliction is upon them. But Job, when he answer'd Bildad, said of God, *Behold he taketh away, who will say unto him what dost thou?*

Thus

Thus Job speaks in Fear, and Humility; and further saith, *If I be Wicked,* Ver. 10.
wice unto me, and if I be Righteous, yet 14.
will not I lift up my Head; I am full
of Confusion, therefore see thou mine
Affliction.

Then Zophar, one of Job's miserable Comforters, with more Warmth, than Truth or Tenderneſs, Answered Job, saying, *Should thy Lyes make Men* Job 11.
hold their peace, let not wickedneſs 3.
dwell in thy Tabernacle. So that Zophar Ver. 14.
 ſeems to render Job a Lyar, and Wicked, but he Feared God, and was not ſuch an one as Zophar Represented him.

And Job keeping therein, had Wiſdom, and thus Answered in Meekneſs, ſaying, *I am as one mocked of his* Job 12.
Neighbour, who calleth upon God, and
he Answereth him; the juſt and upright
Man is laughed to ſcorn, but he knew
what the hand of the Lord had wrought,
and that therein was the Soul of every
living thing, and the breath of all Man-
kind—What ye know, the ſame do I Job 13.
know alſo, I am not Inferior to you. 2.
But ye are Forgers of Lyes, ye are all Ver. 4.
Physicians of no Value. O that you Ver. 5.
would altogether hold your peace, and it
ſhould be your Wiſdom—Will you ſpeak Ver. 7.
wickedly

ver. 1^o. wickedly for God, and talk deceitfully forger
him—He shall be my Salvation, for an do
Hypocrite shall not come before him. can

Thus Job kept in the Fear of God, are
and held his Faith and Confidence in Vil
him, tho' he smartly reprehended his Wi
Job 15. Friends. But Eliphaz seems greatly his
5. moved, and Answered, saying, Thy
Mouth uttereth thine Iniquity, and thou
choosest the Tongue of the Crafty. co

To which, Job Replies; I have Fe
Job 16. heard many such things, miserable Com- is
2. fortors are ye all, shall vain words have th
an end? or what emboldeneth thee that n
thou Answerest? I also could speak as b
ye do, if your Soul were in my Soul's w
stead; I could heap up words against you, h
and shake mine head at you. But I
would strengthen you with my mouth,
and the moving of my Lips should af-
swage your grief.

Mark, tho' Job's Face was foul
with Weeping, yet keeping in the
Fear of God, he said, it was not for
any Injustice in his Hands, and that
his Prayer was pure. And he added,
My Witness is in Heaven, and my Re-
cord is on High. And he truly said,
Job 17. the Righteous shall hold on his way, and
9 he that hath clean hands, shall be stron-
ger

forger and stronger. But as for you all,
do you return, and come now, for I
cannot find one wise Man among you.

Then Bildad Answered, Wherefore
are we counted as Beasts, and reputed
Vile in your sight. The Light of the
Wicked shall be put out, and the spark of
his fire shall not shine.

And so proceeds to tell what shall
come on the Wicked, or on such who
Fear not God; and Concludes, such
is the dwelling of the Wicked, and
this is the Place of them that know
not God. Hereby suggesting Job to
be of the Number of the Wicked,
who knew not God, nor Feared
him.

But Job Replied, How long will ye
vex my Soul, and break me in pieces
with words?—These ten times have ye
Reproached me, you are not ashamed that
you make your selves strange to me—
All my inward Friends abhorred me, Ver. 19.
and those whom I loved, are turned a-
gainst me—Ye should say why persecute ver. 28.
we him, seeing the Root of the Matter is
found in him.

Then Zophar Answered, and said,
I have heard the Check of my Reproach, Job 20.
and the Spirit of my Understanding
causeth

causeth me to Answer; and he said, the Triumphing of the Wicked is short, and the joy of the Hypocrite but for a Moment.

Job 21.

Thus *Job's* Friends words were notable, but unduly applied to him, for he was not Wicked, nor an Hypocrite, but a Man that feared God, and eschewed Evil, and was perfect and upright, as God himself declared; so they greatly missed the Matter, and *Job* knew it, and therefore Reply'd, saying—*Hear diligently my Speech, and let this be your Consolations. Suffer me that I may speak, and after that I have spoken, mock on. As for me (saith poor afflicted Job) is my Complaint to Man; and if it were so, why should not my Spirit be troubled. And then Job setting forth the State of the Wicked, he shewed how contrary it was to him, they being out of the Fear of God, spent their days in Wealth, they take the Timbrel, and Harp, and rejoyce at the sound of the Organ; but, saith he, the Counsel of the Wicked is far from me. Yet Job's Friends rendred him such an one; which made him say, How*
then

then Comfort ye me in vain, seeing in Job 21.
your Answers their remaineth falsehood. 34.

Then Eliphaz whom Job before had
reproved, saith in Answer to Job, ver. 22.
Is not thy Wickedness great, and thine
Iniquities Infinite, for thou hast taken a
Pledge from thy Brother for naught, and
stripped the Naked of their Cloathing;
thou hast not given Water to the weary
to drink, and thou hast with-holden Bread
from the Hungry—Thou hast sent Wi-
dows away empty, and the arms of the
Fatherless have been broken. Therefore
Snarers are round about thee, and suddain
fear troubleth thee.

But Job Replied, The Lord knoweth Job 23.
the way that I take, when he hath tryed 20.
me, I shall come forth as Gold.

Oh! the great Faith and Confi-
dence this Man who Feared God, had
in him; how Excellent is it to live
in the Fear of God, for such as
abide therein, in Prosperity and Ad-
versity, the Lord is with them, and
endues them with Wisdom, and Pa-
tience, and encreases their Faith and
Confidence in him, and preserves and
delivers them out of all their Trou-
bles, that do as Job did; who de-
clares, my feet held his steps, his way,
that

that is, the way of the Lord, have I kept, and not declined, neither have I gone back from the Commandment of his Lips; I have esteemed the words of his mouth more than my necessary Food.

This shews he was not of those that Rebell against the Light, he knew the ways thereof, and abode in the Paths thereof; and said, *If it be not so, who will make me a Lyar, and make my Speech nothing worth?* for Job knew he was clear of those things that were falsely suggested against him by his Friends.

And then Bildad Answered, saying, *How can Man be justified with God? or how can he be Clean, that is Born of a Woman?*

By which, Bildad Insinuates as if Job was not Clean, but rather Wicked; and one, as he had said before, that knew not God.

Job 27.
3.

But Job Replied, *All the while my Breath is in me, and the Spirit of God is in my Nostrils, my Lips shall not speak Wickedness, nor my Tongue utter Deceit; God forbid that I should justify you, 'till I die I will not remove my Integrity from me.* And the Lord said, unto Job, *Behold the fear of the*
Lord

Lord, that is Wisdom, and to depart from Evil, is Understanding. And he adds, in contradiction unto what Eliphaz had said, *I delivered the Poor that Cried, and the Fatherless, and him that had none to help him: the Blessing of him that was ready to perish, came upon me, and I caused the Widows heart to sing for joy. I was a Father to the Poor, and the Cause which I knew not, I searched out; unto me Men gave ear, and waited and kept silent at my Counsel.—But now they that are younger than me, have me in derision—I am their Song, yea I am their by-word, they abhor me, they flee from me, they spare not to spit in my face.* Job 29. 12.

These were those that feared not God, nor regarded him that did; but evilly entreated him, when Affliction was upon him. Tho' Job contrarywise, wept for him that was in trouble, and his Soul was grieved for the Poor. Thus was this Man Exercised that Feared God; and he said, *I made a Covenant with mine Eyes, why then should I think upon a Maid—Is not Destruction to the Wicked, and a strange Punishment to the Workers of Iniquity. Doth not God (said this Man that feared him)* Job 30. 25. 31. 1.

him) see my ways, and count all my steps.—If my step hath turned out of the way, and mine Heart walked after mine Eyes, and if any Blot hath cleaved to my Hands, then let me sow, and another eat; yea let my Offspring be rooted out, if my Heart hath been deceived by a Woman; or if I have laid wait at my Neighbour's Door, then let my Wife grind unto another, and let others bow down upon her; for this is a heinous Crime, yea it is an Iniquity to be punished by the Judges, for it is a Fire that consumeth to Destruction, and would root out all my encrease.—If I despised the Cause of my Man-Servant, or of my Maid-Servant, when they contended with me.—If I with-held the Poor from their
 ver. 19. desire, or have caused the Eye of the Widow to fail, or have eaten my Morsel alone, and the Fatherless have not eaten
 ver. 20. thereof.—If I have seen any perish for want of Cloathing, or any Poor without
 ver. 24. Covering.—If I have made Gold my Hope, or have said to the fine Gold, thou art my Confidence.—If I rejoiced
 ver. 25. because my Wealth was great, and because my hand had gotten much.—If I
 ver. 29. have rejoiced at the Destruction of him that hated me, or lift up my self when
 Evil

Evil found him, or have suffered my ver. 30.
 mouth to Sin, by wishing a Curse to his
 Soul.—The Stranger did not Lodge in the ver. 32.
 Street, but I opened my doors to the
 Traveller.

The words of Job are ended, and
 his Three Friends ceased to Answer
 him.

Then young Eliku, when he saw
 there was no Answer in the Mouth of
 these three Men, though they had
 Condemned Job, said, Great Men are job 32.
 not always Wise, neither do the Aged 9.
 understand Judgment.

And yet this Young Man missed, in
 Charging Job who Feared God, with
 going in Company with the Workers of Ch. 34.
 Iniquity, and walking with wicked Men :
 And saith, Job hath spoken without ver. 35.
 Knowledge, and that he added Rebellion
 to his Sin—and that he had chosen Ini- ver. 37.
 quity rather than Affliction.

Now tho' this Young Man Repro-
 ved Job's Three Friends, because
 there was no Answer in their Mouth,
 because they had Condemned Job;
 he also went too far in his Charge
 against Job; as appears both by the
 Character God had given of Job, and
 the Blessing he after bestowed upon
 G him;

him; but poor *Job* bore his Reflections, and after *Elihu's* Florid Discourse, and Censures of *Job*, &c. the Lord, who knew his Integrity, and who had given Testimony of him, he then speaketh to *Job*, and declares his mighty works; says, *Who is this that darkens Counsels by words without Knowledge.*

Job 32.
2.

Then *Job* in Fear and Humility Answered the Lord, and said, *Behold I am vile, what shall I Answer thee, I will lay my Hand upon my Mouth, once have I spoken, but I will not Answer, yea twice, but I will proceed no farther.* And then the Lord proceeds to set forth his great Power and Wisdom; and *Job* Answered the Lord again in Fear, and in Humility, and said, *I know that thou can'st do every thing, and that no thought can be with-holden from thee.—Wherefore I abhor my self, and Repent in Dust and Ashes.*

And when the Lord had spoken unto *Job*, he said to *Eliphaz*, *My Wrath is kindled against thee, and against thy two Friends, for ye have not spoken of me the thing that is right, as my Servant Job hath.* Observe, the Lord calls *Job* who Feared him, his
Servant;

Job 42.
7.

Servant, and Commands Job's Friends to take a Burnt-Offering, and tells them, My Servant Job shall pray for you, for him I will accept. [Mark] the Lord accepts the Man who fears him, and does that which is right in his sight; and tells Job's Friends the Reason why they should go to Job, saying, Least I deal with you after your Folly, in that ye have not spoken of me the thing which is right, like my Servant Job.

And when Job had Prayed for his Friends, the Lord accepted Job, and the Lord gave Job twice as much as he *Job 42.* had before, and Blessed the latter end of ^{10, 12.} Job more than his beginning; not only with great Substance, but with Seven Sons, and Three Daughters: And after this, Job Lived One Hundred and Forty Years, and saw his Sons, and his Sons Sons, even four Generations. So Job died, being Old, and full of days.

I have been the more Large and particular with respect to Job, that all may consider how Excellent a thing it is to Fear God, and live therein; and also how such are Supported and carried through their

Exercises and Afflictions, that the Lord many times is pleased to suffer them to meet with, in this World, who Love and Fear him; *But the Wicked, as David said, are not in trouble as other Men, neither are they plagued like other Men. But the Lord cast them down into Destruction, they are brought into Dissolation, as in a moment, they are utterly consumed with Terrours.*

C H. A P. XXIV.

Concerning ISAIAH.

THIS Evangelical Prophet, was greatly filled with the Spirit of the Lord, and boldly Testified in his Name against the People, whom God had made Choice of to place his Name among, for their forsaking the Lord, and provoking the Holy one of *Israel* unto Anger, by departing from his Fear, and going into Evil doing, tho' they retained an outward shew of Religion, brought a multitude of Sacrifices unto the Lord, and

and filled him with Burnt-Offerings, and the fat of fed Beasts, and with the blood of Bullocks, and brought Incense unto him, pretended to observe the New Moons, and to keep the Sabbaths, held their Assemblies, and their Solemn Meeting, yet being departed from the fear of God, they became a Sinful Nation, a People laden with Iniquity, a Seed of Evil doers, Children that are Corrupters. Therefore the Lord said unto these Evil doers, Bring no more vain Oblations, Incense is an Abominations unto me, the New Moons and Sabbath, the calling of Assemblies I cannot away with, it is Iniquity, even the Solemn Meeting; your New Moons, and appointed Feasts my Soul hateth, they are a trouble to me, I am weary to bear them. And when ye spread forth your Hands, I will hide mine Eyes from you; yea, when ye make many Prayers, I will not hear you, your hands are full of Blood; for they feared not God: Therefore this Holy Prophet said to this People, Sanctifie the Lord of Hosts himself, and let him be your fear. Isa. 1.

He also plainly told them what would come upon them who feared

not God, notwithstanding their presence of Serving him, if they lived out of, and continued to refuse his **fear**, and Rebell against him, ye, said
 Isa. 1. 40. *he, shall be devoured with the Sword, the Mouth of the Lord hath spoken it; for saith the Lord, the Lord of Hosts (concerning these Evil doers that feared not him, but by their wicked Works were Enemies to him) the Mighty one of Israel, I will ease me of mine Adversaries, and avenge me of mine Enemies. And so will the Lord do now, unto all who love and live in Evil doing, and do not Repent, and turn therefrom unto him, he will punnish them with an everlasting destruction from the presence of the Lord, and from the glory of his Power.*

2 Thes.
1. 9.

This Prophet also Prophecyng of Christ, saith, There shall come forth a
 Isa. 11. *Rod out of the stem of Jesse, and a Branch shall grow out of his Root; And the Spirit of the Lord shall rest upon him; the Spirit of Wisdom, and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of the Lord; and shall make him of quick Understanding in the fear of the Lord; and he shall not judge after the sight of his Eyes, neither Reprove after*
 the

the hearing of his Ears, but with Righteousness shall he judge the Poor, and reprove with Equity, for the Meek of the Earth. And he shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he slay the wicked; but the strong People (who fear God) said he, ^{Isa. 25. 3.} shall glorifie him: The City of the terrible Nations, as *Isaiah* saith, shall **fear** him, whose Counsels of Old are Faithfulness and Truth: And he will be a Strength to the Poor, and to the needy in their Distress. Read the Chapter through, and consider the Glory of the Gospel-day, Prophefied of by ^{Ibid 29.} this holy Prophet: For then shall Peo- ^{21, 23.}ple sanctifie the Lord's Name, and sanctifie the Holy One of Jacob, and shall **fear** the God of Israel: And they also that erred in Spirit, shall come to Understanding, and they that murmur'd shall learn Doctrine. But Woe will be to them who **fear** not God. The rebellious ^{Ib. 30. 1} Children, saith the Lord, that take Counsel, and not of me; and that cover with a Covering, but not of my Spirit, that they may add Sin to Sin.

Therefore let all, who desire to be the Children of God, and to be the Inhabitants of Sion, **fear** the Lord, and

Isa. 33.
5, 6.

depart from Evil; for that is an Abomination in the Sight of the Lord, who is exalted, and dwelleth on high, and hath filled Zion with Judgment and Righteousness, and Wisdom and Knowledge shall be the Stability of Zion's Times, and Strength of Salvation; the fear of the Lord is his Treasure.

ver. 15,
to 18.

And these who live in the fear of the Lord, who walk Righteously, and speak Uprightly, that despise the Gain of Oppression, that shake their Hands from holding of Bribes, that stop their Ears from hearing of Blood, that shut their Eyes from seeing of Evil: It's these shall dwell on high: And their place of defence shall be the Munition of Rocks, Bread shall be given them, their Waters shall be sure. Their Eyes shall see the King in his Beauty: They shall behold the Land that is very far off.—They shall look upon Zion, the City of the Saints Solemnities: Their Eyes shall see Jerusalem a quiet Habitation, a Tabernacle that shall not be taken down, not one of the Stakes thereof shall ever be removed, neither shall any of the Cords thereof be broken. But there the Glorious Lord will be unto them (who fear him) a Place of broad Rivers and Streams; wherein shall go no Gally with Oars

Oars, neither shall gallant Ships pass thereby. For the Lord will be their Judge, their Lawgiver, their King, and will save them, who always fear him : And they shall come to Experience what is promised in *Isaiah 35*. Read that Chapter through, and consider it's only those who Love and Fear God, and live therein, who have a right thereto : It's not to them, whose Fear towards God, proceeds not from their Love to him ; but is taught by the Precepts of Men. They in that State have no Right to those Promises.

But they who love, and live in the Fear of God, [Mark] it's those that Isa. 41.
 He will help ; yea, he will uphold them 10, 11.
 with the right Hand of his Righteousness,
 and all they that are incensed against
 them shall be ashamed and confounded,
 they shall be as nothing ; and they that
 strive with them shall perish.——For the
 Lord their God will hold their right hand,
 and will say unto them, Fear not, I will
 help thee : For, said this Prophet, who Cha 30.
 is among you that feareth the Lord, that 10.
 obeyeth the Voice of his Servant : Let him
 trust in the Name of the Lord, and stay
 upon his God.

O therefore that all may sanctifie the Name of the Lord, and fear the God of the whole Earth, and trust in him, and obey his Voice, and do his Will whilst they are in this World, by the Help and Assistance of his Grace and good Spirit, that it may be well with them in the World that is to come.

C H A P. XXV.

Concerning JEREMIAH.

Jere. 1. **T**HIS Prophet was the Son of *Hilkiah*, of the Priests which were in *Anathoth*, in the Land of *Benjamin*, whom the Lord Sanctified, and Ordained to be a Prophet unto the Nations, and put his Words in his Mouth.

And he boldly testified against Backsliding *Israel*, and complained that
Cha. 2. they had committed two great Evils, in
 13. that they had forsaken the Fountain of living Water, and had hewed them out Cisterns, broken Cisterns that can hold no Water. Saying, Know therefore and see,
Jer. 19. that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and
 that

that my Fear is not in thee, saith the Lord of Hosts.

Thus it's evident, when any go from the fear of God, and live not therein, they forsake the Lord; and when his Fear is not in them, they forget him Days without Number, and become as *Israel*, grievous Revolters, walking with Slander, and become like reprobate Silver, because they have rejected the Lord, and departed from his Fear, and say not in their Heart, *Let us now fear the Lord our God, that giveth Rain, both the former and the latter in his Season, and reserveth unto us the appointed Weeks of Harvest, their Iniquities having turned away these things from them, and their Sins have withholden good things from them.*

But if any who have departed from the Fear of the Lord, return again, and live and walk therein, the Lord will cleanse them from all their Iniquity, whereby they have Sinned and Transgressed against him, and will reveal to them abundance of Peace and Truth, and they shall come to fear and tremble, for all the Goodness,
and

*Jere. 33. and for all the Prosperity that the Lord
9. will procure to them.*

Oh therefore, Let all consider the Benefit and Blessing there is to those who **fear** God; which is both the Duty and Interest of all, and is the *only* way to prevent Desolation and Destruction from coming upon them, and to have the Lord hear their Voice, and be near to them in the time of Trouble, as this Holy Prophet did Experience. See in his *Lamentations*, where he saith to the Lord, *Thou hast heard my Voice, hide not thy Ear at my Breathing, at my Cry. Thou drewest near in the Day I called upon thee, thou said'st, Fear not.*

*Lam. 3.
56, 57.*

And all who **fear** God, and abide therein, the Lord will hear them in the time of Trouble, and be near to help and deliver them: For he sees their Wrong, and will Judge their Cause.

C H A P.

C H A P. XXVI.

Concerning EZEKIEL.

HE also was a Holy Prophet of God, and Prophecied of the Destruction of *Jerusalem*, tho' at a great distance from it, being carried away into *Caldea*, by *Nebuchadnezar* Ezek. 1. King of *Babylon*, who in the 30th^{1.} Year, in the 4th Month, on the 5th Day of the Month, when he was among the Captives, by the River of *Chebar*, he saw the Visions of God, which was the 5th Day of the Month, in the 5th Year of King *Jehoiachim's* Captivity ; and the word of the Lord came expressly unto *Ezekiel* the Priest, the Son of *Busy*, who was sent by the Lord to Prophecie against a Rebellious Nation, the Children of *Israel*, who had departed from the Lord, and from his fear, and had violated his Law, and ran into grievous and gross Idolatry, and were become Impudent Children, as those who reject the *Fear of God* are. Let all therefore be Careful they be not like them, as
too

Ezek. 2. too many now are ; who notwithstanding they presume to call God their Father, and profess themselves to be his People, and that it's their Duty to fear God, yet they will not fear him, nor hearken to the Servants of the Lord, no more than those Impudent hard-hearted People would unto the Lord, or his Prophet in that day :

Ezek. 3. But notwithstanding the Servants of God are now to do their Duty, and to warn such, to turn from their wicked ways, that they may be clear of their Blood ; tho' they may have, as *Ezekiel* had, Bands put upon them, and by Confinement, prevented from going out among them.

Ezek. 6. And *Ezekiel* told that People in
3. the word of the Lord, *That he would bring a Sword upon them, and would destroy their High Places, and that their Altars should be desolate, and their Images broken.*

Let therefore those People now who *Fear not God*, but live in Wickedness, and yet have their High Places, their Altars, and their Images, consider this, and leave off their Idolatry, and amend their ways, and learn
to

to *Fear God*, and depart from Evil, least God who Changeth not, bring the like Destruction on them, and on their High Places, Altars, and Images; and lest they come to fall by the *Sword, Famine, and Pestilence*; when the Lord shall judge them according to *Ezek. 7.* their ways, and recompence upon them all their Abominations. For surely the Day of Trouble is now near, that the Lord will pour out his Fury, and accomplish his Anger on the Impudent, the Wicked, and the Idolaters, tho' they may profess and talk of God, and of Christ, he will Judge them according to their ways, and will Recompence them for all their Abominations; and his Eye will not spare, neither will he have pity, that they may know he is the Lord that smiteth them.

Oh! that People would Consider this, is my hearty and sincere desire; and that many may come to Mourn, every one for his Iniquity, and that the Stumbling-block of their Iniquity may be removed.

But with Lamentation I say, as *Ezek. 11* there were, in *Ezekiel's Days*, Men who devised Mischief, and gave wicked

wicked Counsel, and said that the Day of Destruction was not near. But as the Lord then knew the things which came into their Minds, every one of them, so he doth now, and all they who live not in his Fear, but continue in their Evil doings, and go on presumptuously, he will *destroy*; but those who *fear* him, and amend their ways, and turn from their Evil, the Lord will be a Sanctuary unto them. Oh! that all may hasten thereunto.

This Prophet *Ezekiel* was also Com-manded to Prophecie against the Foolish Prophets, who followed their own Spirits, and had seen nothing; whom he Compared to the Foxes in the Desert, that see Vanity, and Lying Divination, and made others to hope that they would confirm their word; therefore the Lord was against them, because they seduced the People, and said Peace, *as many do now to the People*, who are Wicked, as those were, to whom there was no Peace. See that Chapter through, as also Chap. 33.

He also Prophefied against the Elders of *Israel*, *Samaria*, and *Sodom*, whose Iniquity was *Pride*, *Fulness of Bread*,

Bread, and abundance of Idleness, and who did not strengthen the hand of the Poor and Needy; and also against Egypt, Moab, and Mount Seir, and all Idumea, and the Philistines, and against Tyrus, and the Assyrians; and he declared the word of the Lord against those who came unto him, and sate before him to hear his words, but would not do them, but with their mouths made jests, and whose hearts went after their Covetousness, for they Feared not God. Ezek. 35

And this Prophet did not Prophecie only against the People aforesaid, and declare the Judgments of God that would come upon them, but he Prophe- Ezek. 36
sied the bringing again of the People 37
of *Israel* out of their Captivity, and that *Gog* and *Magog* should fight against them, but should be destroyed, and the City and Temple should be Restored, and that the Lord would Sanctifie his great Name, which was poluted among the Heathen, that they should know that he was the Lord, when he should be Sanctified in the People of *Israel*, before the Eyes of the Heathen; and that he would pour clean water upon them,
and

and they should be Clean ; and that he would give a New Heart to them, and put a New Spirit within them, and cause them to walk in his Statutes, and to keep his Commandments, and to do them, as is the Duty and Practice of all who Live in the Fear of God. Oh ! that all may come so to do, and then they'll be Blessed, and Happy.

C H A P. XXVII.

Concerning DANIEL.

Dan. I.

THIS Holy Prophet was a Contemporary with *Ezekiel*, and a Captive with him in *Babylon* ; who in the 3d Year of the Reign of *Jehoiakim* King of *Judah*, was Carried away from *Jerusalem*, by *Nebuchadnezar* King of *Babylon*, who spake unto *Ashphenaz* the Master of the *Eunuch's*, that he should bring certain of the Children of *Israel*, and of the King's Seed, and of the Princes, Children in whom there was no blemish, but well-

well-favoured, and Skillful in all Wisdom, and Cunning in Knowledge and in Understanding Science, and such that had Ability in them to stand in the King's Palace, and whom they might teach the Learning and the Language of the *Chaldeans*; among whom was *Daniel*: By which it appears he was of the Seed of the Kings or of the Princes of *Judah*, who was now Named *Belteshazzar*; who as he feared God, purposed in his Heart, that he would not defile himself with the portion of the King's Meat, nor with the Wine which he drank. Now God had by his Providence, brought *Daniel* into Favour; he gave him Knowledge, and Skill in all Learning, and Wisdom and Understanding in Visions and in Dreams, and in all Matters of Wisdom and Understanding, that the King enquired of *Daniel*, *Hannaniah*, *Mishael*, and *Azariah*, because he found them ten times better than all the Magicians and Astrologers that were in all his Realm, for they *Feared the Lord*, and he Endued them with great Wisdom and Understanding, and made known his Secrets unto them; as is evident, by
their

their telling and interpreting King *Nebuchadnezzar's* and *Belshazzar's* Dreams.

And in the time of *Darius* the King, who succeeded *Belshazzar*, *Daniel* was made by *Darius* Chief President, because an Excellent Spirit was found in him; and the King thought to set him over the whole Realm: But this his Exaltation, was Envied by the other Presidents, Princes and Courtiers, as great Favourites are apt to be, and they sought occasion against him concerning the Kingdom, but could find none, but Concerning the Law of his God; which they quickly did, by getting a Royal Statute and a firm Decree made, That whosoever should ask a Petition of any God or Man for thirty Days, save of the King, he should be cast into the Den of Lyons; which Decree they got the King to Establish and to Sign. Now notwithstanding *Daniel* knew this, as he was a Man who Feared God, and knew his Power, and the Duty that he owed to him: He, with his Windows open towards *Jerusalem*, kneeled upon his Knees, no less than three times

times a Day, and Prayed and gave Thanks unto his God, as he did aforetime. He could not satisfie his Conscience with Neglect of his Duty, or with doing it privately, tho' for the space of but 30 Days, knowing it was his Duty to Pray to God daily, and to give him thanks for his daily Mercies received; and to Pray to him every day, without whom he could not live one Hour or Minute, that the Lord might keep and preserve him.

Thus I say, *Daniel* not declining the Publick Service of his God, continued in the Course of his Duty, of Praying, Praising and of giving Thanks unto God. He was no Occasional Conformist, for he did as afore-time: And it's plain, these Wicked **In-formers** Concluded that he would not decline his Duty to God, to save his Life, for he knew God was able to Preserve and Deliver him.

So the **In-formers** Assembled and found *Daniel* Praying and making Supplication before his God. And then they went to the King, and gave Information against *Daniel*, and told the King of the Decree he had Signed,
and

and he said it was true. Then Answer'd they, and said, *Daniel* who is of the Captivity of *Judah*, Regardeth not thee, O King, nor the Decree that thou hast Signed, but maketh his Petitions three times a Day. And tho' the King was displeased with himself, and no doubt with them, and would have deliver'd *Daniel*, yet the *Informers* so urged the Law, that *Daniel* was cast into the Den of Lyons: But the King Believed, and said to *Daniel*, Thy God whom thou Servest continually, will deliver thee; which he did, for Innocency was found in him, and to the King he had done no hurt. But when the *Informers* were cast therein, they were soon destroyed.

Oh! that all who are preferred to High Places, might so live, and behave themselves, that no more Fault nor Error might be found in them, than there was in *Daniel*, in the Discharge of their Places, then would they not need to fear what any could *Inform* against them, any more than *Daniel* did; tho' some might seek occasion against them, as they did against *Daniel*, to get a Royal Statute and a firm Decree

Decree made, yet such **Informers** might meet with the like Reward as they did from him they gave Information unto, and may suffer by his Command, to whom Information was given. But to return, after this, King *Darius* made a Decree, that in every Dominion of his Kingdom, Men should tremble and **fear** before the God of *Daniel*, for he is the Living God, and steadfast for ever, and his Dominion is that which shall not be destroyed, and his Dominion shall be even to the End.

Oh! that all People in every Nation would come to fear before the great God; that as *Daniel* was, they might come to be greatly beloved of God; for this is the Day of which *Daniel* said, many shall be purified, and made white; and those who truly **fear** God, and live therein, they shall be Wise, and shine as the brightness of the Firmament; and they that turn many to Righteousness, as the Stars for ever and ever: But the Wicked, who **fear** not God, shall do wickedly, and be turned into Hell, and none of them shall understand;
but

but the Wise who fear God, shall understand, and Inherit Glory.

And we have another evident proof of God's great Care over them who truly Love, Fear, and faithfully serve him; and of his Miraculous Deliverance of such, when the Rage and Fury of those who are Great and High in Power, is great against them who Fear God, because they will not bow to their Way, and to their Worship, as they do, and Command. As in the Case of *Nebuchadnezzar*, who had Confessed of a Truth, that the God of *Daniel*, and of *Shadrach*, *Mesbach* and *Abednego*, was a God of Gods, and a Lord of Kings. Yet this *Nebuchadnezzar* who made this Confession, when the **Informers** came to him, and said, There are certain Men that thou hast set over the Affairs of the Province of *Babylon*, *Shadrach*, *Mesbach* and *Abednego*; these Men, O King! have not regarded thee, for they Serve not thy Gods, nor Worship the Golden Image which thou hast set up. Then in a Rage the King calls for them, and tells them, if they would not fall down and Worship the Image

Image that he had made, ye shall be cast the same hour into the midst of the burning Fiery Furnace, and who is that God that will deliver you out of my Hands? To which the Three Children might have Answered Him, that thou hast confessed, of a Truth, that our God, is a God of Gods, and a Lord of Kings (he whom we Serve and Fear) which all ought to obey.

Note, *Nebuchadnezer*, notwithstanding his Ample Confession, that the God of *Daniel*, *Shadrach Meschach* and *Abednego*, was a God of Gods, and a Lord of Kings, yet he would Compel them to Conformity. But they said, We are not Careful to Answer thee in this Matter; If it be so, our God (said these Men) whom we serve, is able to deliver us from the burning fiery Furnace; *and he will deliver us out of thy hand, O King.* But if not, be it known to thee, O King, that we will not serve thy Gods, nor worship the Golden Image which thou hast set up.

A Noble Answer; shewing that as they **feared** God, they neither feared nor regarded the King's Threats, nor his burning Fiery Furnace; none of which could make these

H

Men

Men who *Feared the Lord*, break the Law of God, nor Worship nor Bow to his Image he had set up. But too many there are now, the more is the pity that are so far blinded and enslaved by Satan, (the great Promoter of Images, and of Image-Worship) that they'll bow to a Stock, Stone or Picture, so little regard have they to the Fear and Service of the true and Living God.

Dan. 3. But to return to *Nebuchadnezzar*, as he began in Rage to speak to them, so hearing their Answer, his Fury was great, and the very form of his Visage was changed against these three Men; and he Commanded the Furnace to be Heated Seven times Hotter than it was wont to be Heated, and the most mighty Men of his Army were to bind them, and cast them in; and they who cast them in, were slain by the Flame. Observe the Judgment of God on them. But *Shadrach Meshach* and *Abednego*, fell down bound in the midst of the burning Fiery Furnace.

Then King *Nebuchadnezzar* was astonied, seeing four Men loose, walking in the midst of the Fire, who had
no

no hurt, and the *Form* of the fourth, he said, was like the Son of God. Then *Nebuchadnezzar* came as near as he could to the Mouth of the fiery burning Furnace, and said, *Ye Servants of the most high God come forth*; then *Shadrach Meshach* and *Abednego* came forth out of the midst of the Fire; for as they *Feared* and *Believed* in God, and were *Faithful* unto him, so they were miraculously *Preserved*, and *Delivered*, and the Princes, Governours, Captains, and the King's Councillors saw them, upon whose Bodies the Fire had no power, nor was a Hair of their Head singed, neither were their Coats changed, nor the smell of Fire had passed on them.

Then *Nebuchadnezzar* at that time said, Blessed be the God of *Shadrach Meshach* and *Abednego*, who has sent his Angel, and delivered his Servants who trusted in him, and hath changed the King's Word, and yielded their Bodies, that they might not Serve nor Worship any God, except their own God: He was now thankful, because they continued faithful.

And he made a Decree, that every People, Nation, and Language, which

spake any thing amiss against the God of *Shadrach*, *Meshach* and *Abednego*, should be cut in pieces, and their Houses should be made a Dunghil, because there is no other God who can deliver after this sort ; and he Promoted these Three Men in the Province of *Babylon*.

Yet this King *Nebuchadnezzar*, being Exalted in Pride, said afterwards, Is not this Great *Babylon* which I have Built for the House of the *Kingdom*, by the might of *my* Power, and for the Honour of *my* Majesty, yet he was made to know that the Heavens do Rule : And altho' he was High, and Great, there was one Higher and Greater than he, and than all the Kings of the Earth, the most High God, who Ruleth in the Kingdom of Men, and appointeth over it whomsoever he will. And *Nebuchadnezzar* was made to Confess that his Dominion is an Everlasting Dominion, and his Kingdom is from Generation, to Generation ; and that all the Inhabitants of the Earth are reputed as nothing, and he doth according to his Will, in the Armies of Heaven, and among the Inhabitants of the Earth, and none can

can stay his Hand, nor say to him, what dost thou?—all whose Works are Truth, and his Ways Judgment, and those who walk in Pride, he's able to abase.

Oh! therefore that all the Kings and People on the whole Earth, especially such who profess the Christian Religion, would always fear and dread before this great and Almighty God, and not Sin against him, by being lifted up in Pride, nor by forcing any to Worship in their way, at their Command, or by doing that which is Evil in his sight, or forgetting that they are his Creatures, and must be accountable to him, how great soever they may be, or neglecting the Mercies and Benefits which he daily affords them; for he'll most certainly Punish them if they so do, with an everlasting Destruction, which they cannot any ways escape, if they continue to the end, to spend their days in Pride and Wickedness, out of his Fear, then most certainly they'll never be able to enjoy his Favour in their Death, nor be Happy in the World that is to come.

And when God had humbled *Nebuchadnezzar*, and his Son, *Belshazzar*, who knew all this, yet did not humble himself when he came unto the Kingdom, but lifted up himself against the Lord God, in whose hand his Breath was, and who knew all his ways, and did not Fear nor glorifie God: But when he saw part of the Hand which wrote upon the Wall of his Palace, *his Countenance was Changed, and his Thoughts troubled him, so that the joynts of his Loyns were loosed, and his Knees smote one against another*; tho' he could not Read the Writing, nor know the Interpretation thereof, Horror seiz'd him, who acknowledged that he had heard the Spirit of the Gods was in *Daniel*, and that Light, and Understanding, and an Excellent Spirit was found in *Daniel*, who had told the King the Interpretation of what was written, *viz.* That his Kingdom was finished, and divided, and he was found wanting, and in that Night he was Slain.

Oh! that all People who are Feasting, Drinking Wine, and have their Concubines, or Whores, and are Cursing, Swearing, and calling upon
God

God to Damn their Souls.—And that all those poor miserable Misers, and Covetous People, who are making their Gold and Silver their Gods, and are praising them, and hoarding their Riches, and blessing and praising themselves in their Covetousness, which is Idolatry; and saying they are not given to, nor do not Exercise themselves in Feasting, and Drinking Wine; but why is it? *Ans^w.* Not because they fear God, or refrain, from a Principle, but because they love their Money. Oh! that such would learn to fear God, and to be Sober, Just, and Righteous, Moderate, Liberal and Generous to the Poor and Needy, and to honour God with their Substance, and with the first Fruits of all their Increase, and do good, and Communicate; and do not forget or neglect that, for with such Sacrifice God is well pleased, and with those who do so, from a Principle in them; for if not, when they are weighed in the Ballance of the Sanctuary, they will be found wanting (as *Belshazzar* was) and be deprived of Peace, and the Blessing of God here, and of his Kingdom hereafter.

C H A P. XXVIII.

Concerning the PROPHEETS:
 Hosea, Joel, Amos, Obadiah,
 Micha, Nahum, Habakkuk,
 Haggai, Zechariah, Malachi,
who feared the Lord, and Taught
it.

Hosea i.

HOSEA the first of these Holy Prophets of the Lord, was the Son of *Beer*i; he Propheesied in the days of *Uzziah*, *Jotham*, and *Ahaz*, Kings of *Judah*; and in the Days of *Jeroboam* Son of *Joash* King of *Israel*, as is computed about Seventy Years, and pronounced several Judgments against *Israel*, who had forsaken the Fear of the Lord, and his Service, and were gone a Whoring from the Lord, and run into gross Idolatry, and did not consider that it was the Lord who gave her, *i. e.* *Israel* her Corn, her Wine, and Oyl, and multiplied her Silver and Gold, which they prepared for *Baal*. Therefore I will return, *said the Lord, and take away my Corn and*

Hosea 2.

and Wine, and recover my Wool and Flax, and will discover her Nakedness in the sight of her Lovers, and none shall deliver them out of my hand. But when the Lord threatned these Judgments, and told them that they should remain many days without a King, without a Prince, without an Offering; which came to pass upon them, because they were so greatly degenerated, that there was no Truth, nor Mercy, nor Knowledge of God in the Land; for by Swearing, and Lying, and Killing, and Stealing, and Committing Adultery, and Blood touching Blood. Yet the Promises of God upon their return unto his Fear and Service, were fulfilled to them in the Lord's time, who had said, they shall return, and seek the Lord their God, and David their King, and shall fear the Lord and his Goodness in the last days. Hosea 4.

Oh! that all Revolters from the Lord, and from his Service, might Return and come to fear God, though they have been as *Israel* was, for a time without a King, because they feared not God; yet the Lord will according to his Promise, *heal their backslidings, and love them freely, and* Hos. 14.
4, 5.

his Anger he will turn away, and be, as he said he will be, as the dew upon Israel; and he shall grow up as the Lilly, and cast forth his Roots as Lebanon. And they who return unto his Fear and Service (tho' they may by departing from it, lose Truth, Mercy, and the Knowledge of God) come to revive as the Corn, and grow as the Vine, the scent whereof may be as the Wine of Lebanon.

Who is Wise, and he shall understand these things, Prudent, and he shall know them; for the ways of the Lord are right, and the just shall walk in them, but the Transgressor shall fall therein. And all those who forsake the Fear of the Lord, shall lose his Favour; but those who truly Repent, and return, shall be Blessed.

JOEL, the Prophet of the Lord, was the Son of Pethuell; he said to the People who Feared not the Lord,
 Joel 1. 5 Awake ye Drunkards, and weep and
 wcr. 13. howl, and ye Drinkers of Wine; Lament
 ye Priests, Ministers of the Altar, for
 the Day of the Lord is at hand, and as
 a Destruction from the Almighty shall it
 Joel 2. 1. come.—Blow the Trumpet in Zion, sound
 an

an Alarm in my Holy Mountain; let all the Inhabitants of the Land tremble, for the Day of the Lord cometh, for it is nigh at hand.—Therefore now saith ver. 12. the Lord, Turn ye even unto me with all your heart, and with Fasting, and with Weeping, and with Mourning, and rend your Hearts, and not your Garments, and turn unto the Lord your God, for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of Evil. And the Prophet Advises them to Sanctifie a Fast, and call a Solemn Assembly. This Prophet Prophe-
sied also in Israel, and declared what should come to pass in the latter day, viz. That the Lord should pour forth Joel 2.
28. his Spirit upon all flesh, and that his Sons and Daughters should Prophesie; that old Men should Dream Dreams, and young Men should see Visions; and also upon the Servants, and the Hand-Maids in those days, the Lord will pour out his Spirit.

And this is that day wherein this Prophesie is fulfilled, and all who mind, receive and obey his Spirit, and believe in the Lord, are taught to Love and Fear God, and are helped thereby, to depart from Evil, and to do

do good, shall live for evermore; but those who grieve it, and continue in Rebellion against it, shall never enter into God's Kingdom, that stands in Righteousness, Joy, Peace, and in his Holy Spirit.

AMOS the Prophet, was Contemporary with *Hosea*, and was among the Herdsmen of *Tekoa*, and Prophesied in the days of *Uzziah* King of *Judah*, and *Jeroboam* King of *Israel*. He Prophesied against *Damascus*, *Edom*, *Syria*, *Gaza*, *Ekron*, *Tyrus*, *Moab*, and the Remnant of the *Philistines*, using this Phrase: *For three Transgressions, and for four, I will not turn away the Punishment thereof.*

2 Ch. 4. He also used the same Phrase in his Prophecies against *Judah*, and *Israel*, and remembered them how the Lord
 ver. 9. *destroyed the Amorite before them, whose height was like the height of the Cedar, and was strong as the Oaks, when he brought them out of Egypt; saying at the Command and in the Name of the Lord unto them (who once knew and feared God) you only have I known of all the Families of the Earth, therefore will I Punish you for all your Iniquities.*

quities. Some of which were, their
Oppressing the Poor, and Crushing the Amos 4.
Needy; saying, bring and let us drink. 1. 6.
 And altho' the Lord had given them
 cleanness of Teeth in all their Cities,
 and want of Bread in all their Places,
 yet they returned not unto the Lord;
 and tho' he smote them with Blast-
 ing, and with Mildew, and sent among
 them the Pestilence, and slew their
 Young Men with the Sword, yet
 they returned not unto the Lord,
 they *Feared* not him, they did not
 consider nor amend their ways, nor
 put away the evil of their doings
 from before his Eyes. Therefore
 this Prophet, tho' a Shepherd, in a
 Lofty and Elegant Style, lets them
 know, altho' they were so Wicked
 and Rebellious, that God was near to Amos 4.
 them, and shewed them their thoughts, 13.
 and discovered their evil ways to
 them, tho' they regarded him not, he
 therefore calls upon them to prepare
 to meet their God, O *Israel*. For lo,
 he that formeth the Mountains, and Cre-
 ateth the Winds, and declareth unto Man
 what is his thought; that maketh the
 Morning Darkneſs, and treads upon the
 High places of the Earth, the Lord, the
 God

God of Hosts is his Name; and faith, Seek the Lord and ye shall live, ye who turn Judgment to Wormwood, and leave off Righteousness in the Earth. These were, as many now are, gone from the fear of the Lord, and did not seek him : Therefore let all now, as the Prophet exhorted, Seek him that maketh the Seven Stars and Orion, and turneth the Shadow of Death into the Morning, and maketh the Day dark with Night, that calleth for the Waters of the Sea, and poureth them upon the Face of the Earth. The Lord is his Name.

But that People did (as too many do now) hate them who rebuke in the Gate, and abhor them who speak uprightly. And therefore all such, who live out of the **fear** of the Lord, tho' they call him Lord, and pretend to serve him, and to hold Assemblies, sing, and have Musick therein, the Lord hates and despises them, as he did those in that Day. Read *Amos 5. 21, 22, 23.*

Oh that all might consider this, and fear the Lord, and live therein, that Judgment might run down as Waters, and Righteousness as a mighty Stream.

And

And that none now, as in this Prophet's Days, may *be at ease in Sion*, nor trust, and remain in a Profession of God, or of the Christian Religion, and live out of the **fear** of God; for certainly *Woe is to all such*, and to them who put far away the *Evil Day*, and cause the Seat of Violence to *come near*, who eat the Lambs out of the Flock, and the Calves out of the midst of the Stall, that chaunt at the sound of the Viol, and drink Wine to Excess; for the Lord God of Hosts certainly abhors such Professors, and hates such Evil Practices. Amos 5.

But as this Prophet in that Day was evilly treated by the Priests of *Bethel*, which was called the *House of God*, so many of the Servants of the Lord, by the Priests (of these Places, which now many call the House of God) have been in this Day: For as this Prophet was informed against by *A-maziah* the Priest, to King *Jeroboam*, that he had conspired against him in the *midst of the House of Israel*, and that the Land was not able to bear all his Words; And therefore he advised the Prophet, to leave the Land, and to
go

go and Prophecy in *Judah*, but not at *Bethel*, it was the King's Court or Chappel.

And many of the Priests aforesaid, informed, and complained against the Servants of the Lord in this our Day, that their Words could not be born; and have not only bid them leave the Land, but have incensed the Government so against them, that they have Banished them from the Land of their Nativity, from their tender Wives and Children; though, as *Amos* told the Priest, so the Servants of the Lord have told both Priests and People, that the *Lord sent them*.

And the Lord hath in this Day, as in that, not forgotten their Works, but hath sent his Judgments, and executed them upon those who rejected him, and his Servants (though these themselves pretended to be the Servants of God, and to be *Ministers of Jesus Christ*, yet their Ways and Works have declared the contrary, and accordingly they were, as all such will be, punished) For though the wicked, who fear not God, dig into Hell, or climb up to Heaven, the Lord's Hand will take them, and he will bring them down,

And

And I will set mine Eyes, saith the Lord, upon them for Evil, and not for Good. Amos 9.

And *OBADIAH* in his Vision Prophesies against *Edom*, the *Pride* of whose Heart had deceived her, who exalted herself as an *Eagle*, that he would destroy the Wise Men out of *Edom*, and the Understanding out of the *Mount of Esau*, for his Violence against his Brother, and for his looking on in the time of his Trouble, and rejoycing over *Judah* in the Day of his Destruction, and speaking proudly in the Day of his Distress, and laying Hands on their Substance in the Day of their Calamity, and standing in the Cross-way to cut off those who did escape, and delivered up those who remained in the Day of Distress.

By which it appears how the Lord, who taketh pity on them that fear him, takes Notice and punishes both *Judah*, *Israel*, and *Edom* when they departed from his fear, and were not Compassionate, nor Pitiful, but hard-hearted, and cruel the one to the other: As also those who go from the fear of God are now.

Jonah

Jonah 1

Jonah was the Son of *Amitai*, and was sent of God, to Prophecy against the great City *Nineveh* (for their Wickedness) in which were more than 120000 Persons, who could not discern between their right Hand and their left, and much Cattle: But *Jonah*, not being willing to go, fled to *Tarshish*, and Imbarque'd in a Ship at *Joppa*; but the Lord sent a mighty Tempest in the Sea, and the Mariners were afraid: And *Jonah* was asleep, but the Ship-master awoke him, and bid him call upon his God, that they might not perish, and said, *Come let us cast Lots*, to know for whose Cause this is come upon us: And the Lot fell upon *Jonah*, and when they examined his Occupation, Country and People. And he answered, *I am a Hebrew, and I fear the God of Heaven, who hath made the Sea, and the dry Land*. Then were the Men exceedingly afraid, when he also told them, he fled from the Presence of that God who made the Sea and dry Land, and said unto *Jonah*, *What shall we do to thee, that the Sea may be Calm to us?* *Jonah* readily passed Sentence on himself, knowing what

what he had done, saying, *Take me up, and cast me forth into the Sea, and it shall be Calm unto you.* For he knew that Tempest was for his sake; nevertheless the Men were unwilling to perform and execute this Sentence upon *Jonah*, but Rowed to get to Land, and cried unto the Lord, and besought him they might not Perish, and that Innocent Blood might not be laid upon them; then they cast *Jonah* into the Sea, and it ceased Raging. And the Men feared the Lord exceedingly, and offered a Sacrifice unto the Lord, and made Vows, and the Lord prepared a great Fish to swallow *Jonah*.

From whence it's observable, how the Lord preserves those who **fear** him, and it's a great Encouragement to all to **fear** God, who can, and will deliver those who so do, out of their greatest Trouble, and hear them when they cry unto him in their Affliction. But they who observe lying Vanities, forsake their own Mercies, for Salvation is of the Lord, who hath Compassion on them who fear him, and believe on him, and turn from their Evil Way, and from Violence that is in
their

their Hands. And he had Compassion on *Nineveh*, and on the People therein, when they believed God, and turned from their Evil Way. Oh that all might do so, who are now found in Evil Ways.

MICAH the Prophet was a *Morasthite*, to whom the Word of the Lord came in the Days of *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*, and he prophesied against *Samaria* and against *Jerusalem*, who were departed from the Fear of the Lord, and gone into Idolatry. And he pronounced Woe to them who devise Iniquity, and work Evil upon their Beds; and when the Morning is light they practice it, because it is in the Power of their Hands; and against them who covet Fields, and take them by Violence; and Houses, and take them away: So that they oppress a Man and his House; even a Man and his Heritage, and against those who said to the Prophets, *Pro-*
 Micah 2. *phesie ye not.* To them he call'd, *Hear*
 1, 2, 3. *I pray you, ye Heads of Jacob, and the Princes of the House of Israel, who hate the Good, and love the Evil; and who should have known Judgment.*
 And

And unto the Prophets, who were departed from the Fear of God, who made the People to Err, who did bite with their Teeth, and cry'd Peace; and he that putteth not into their Mouths, they even prepare War against him. Against these he testified.

And he was full of Power by the Spirit of the Lord, and told them their Seers shall be ashamed, and their Diviners confounded, &c. saying, *Hear* Mic. 3. 7. *this I pray you, ye Heads of the House of Jacob, and Princes of the House of Israel, that abhor Judgment, and pervert all Equity, whose Heads judge for Reward, and whose Priests teach for Hire, and Prophets Divine for Money, and say, Is not the Lord among us, no Evil can come upon us. And told them the Treasures of Wickedness was in the House of the wicked, and the Scant Measure, that was an Abomination, and the wicked Ballances, and the Bag of deceitful Weights, and the rich Men thereof were full of Violence, and the Inhabitants spoke Lyes, and their Tongue was deceitful in their Mouths. The good Man was perished, and there was none Upright among them. They laid wait for Blood, and they hunted every Man his Brother with*

with a Net. That they might do Evil with both Hands earnestly, the Prince asketh, and the Judge asketh for a Reward, and the great Man uttereth his mischievous Desire; and this *Prophet* testifieth, the best of them were as a Brier, and the most upright sharper than a Thorn Hedge: And declared the Lord's Controversy with them, and that he would plead with them, and cast them down, and deliver them to the Sword.

Oh the miserable and deplorable Condition this People were in, who were departed from the **fear** of God, who caused this Holy Prophet thus to declare against them.

Many People there are now, who profess God, and Righteousness, and say the Lord is among them, and yet are found in many of the like Evils.

Therefore how greatly needful, and absolutely necessary is it, for all such to turn to the Lord and live, that they may be preserved out of these Evils, and escape the just Judgment of God, that he will most certainly bring upon all those who disregard him, and his **fear**, and neglect to do the Good the Lord shews them, or to answer what

what he requires of them ; which is,
 To do justly, love Mercy, and walk
 humbly with him: For the Lord will
 not account them his, who profess
 him, and yet do wickedly ; nor those
 who are Rich, and full of Violence,
 and speak Lyes, and whose Tongue
 is deceitful in their Mouths: But the
 Lord will most certainly judge and
 smite them, and make them desolate,
 because of their Sins; as this Prophet
 declared concerning *Jerusalem* and *Sa-*
maria.

Yet to those People, in those Days it
 was promised that Christ should come,
 and should be Born in *Bethlehem*, *E-*
phratah, though but little among the
 Thousands of *Judah*, that from thence
 he should come ; that is, to be Ru-
 ler in *Israel* : whose goings forth have
 been from of Old, from Everlasting ;
 and that he should be great to the
 Ends of the Earth ; and that he should
 be smitten in the Cheek, and be their
 Peace ; and that his Hand should be
 lifted up upon his Adversaries, and
 all his Enemies should be cut off, and
 the Mountain of the House of the
 Lord should be established in the top
 of the Mountains, and should be ex-
 alted

alted above the Hills; and the People should flow to it, and he would teach them of his Ways, and they should walk in his Paths; and that Nation should not lift up Sword against Nation, neither should they learn War any more: But should sit every Man under his Vine, and under his Fig-tree: But those then, who continued in their Wickedness, and were full of Violence, spoke Lyes, and whose Tongues were filled with Deceit, who laid wait for Blood, and were for doing Evil with both Hands earnestly, who judged for Reward, and took Bribes; the best of whom were as a Brier, and the most Upright sharper than a Thorn Hedge; and were such a People, that if a Man, walking in the Spirit of Falshood, did Lye, and say, *I will Prophesie unto thee of Wine, and of strong Drink*, he was ready to be chosen by them for their Prophet. And are there not some like them now; yet if they come to believe, and repent of their Evils, and cease from them, and learn the fear of God, which is Wisdom, and to know Christ to teach them, and to Rule in their Hearts by Faith, they

may

may have the Peace he gives, and he will lift up his Hand against their Adversaries, and all the Enemies of their own House he will destroy, and exalt his Light and Truth in them, above all the Mountains of their Imaginations, and they shall come to walk in his Paths, as they live in his *Fear*: and they shall commit no Wickedness, nor speak Lyes, nor use Deceit, nor exercise Violence, nor learn War: But as they live and walk in the *fear* of God, they'll Love and Serve him, and one another, and will seek the Good one of another, and will do justly to all, and will love Mercy, and walk humbly with the Lord, and will look unto him, and wait for the God of their Salvation: And the Lord will be a Light unto them, and they shall behold his Righteousness, and say, Who is a God like unto thee, who pardoneth Iniquity, and passeth by Transgressions, and retaineth not his Anger for ever, because he delighteth in Mercy.

NAHUM the *Elkoshite*, in his *Nah. 1.* Book of the Burden of his Vision of *Nineveh*, whose Abominations were
 I great,

great, and who had multiplied her Whoredoms as a well-favour'd Harlot, and became (not regarding the Fear of the Lord) the Mistress of Witchcrafts, who had Sold Nations thro' her Whoredoms, and Families thro' Witchcrafts.

This Prophet prophesied, that the Lord of Hosts would lay her wast ; and that the Fire should devour her, and the Sword should cut her off.

Let all therefore, who know the fear of God, live in it : And all who have, by departing from the fear of the Lord, gone into Evil, return ; or the Lord, the God of Hosts, who changeth not, who is mighty in Power, and strong to execute Judgment, will revenge in Fury, and take Vengeance of his Adversaries, and Execute his Wrath upon his Enemies, who fear not him : And Woe will be unto them, for the Lord will be against them, and set them as a gazing-stock : And though they are *Merchants* or *Nobles*, the Lord will bring them to the Dust, as he did those of *Nineveh* for their Wickedness, and disregard to Him, and to his Fear ; for he is higher than the Highest of them,

them, and if they fear not him, and work Righteousness, he will reject and punish them, and if they live and die in their Sins, they shall never live with him, but for ever be Excluded his Kingdom, and have their Portion in utter Darkness, where there shall be Weeping, and gnashing of Teeth.

HABAKKUK the Prophet of the Lord, was one that Prophefied against the Children of *Israel*, who were departed from the Fear of God, that the Lord would raise the *Caldeans*, that bitter and hasty Nation, to possess the dwelling places that were not theirs, whose Horses he saith Hab. 1. are swifter than the Leopards, and more fierce than the Evening Wolves, and that they should scoff at the Kings, and that ver. 10. the Princes should be a scorn to them, for they devoured them that were more Righteous than themselves. And this Holy ver. 11. Prophet fearing God, and having a due regard to him, did watch to see what the Lord would say to, or in him; and the Lord bid him write the Vision, and make it plain, that he may run who readeth it, and told him it should surely

come. And he Propheſied alſo againſt the unſatiabſe Covetouſneſs and Cruelty of the Chaldeans, ſaying, *Be-*
 ver. 4. *hold his Soul that is lifted up, is not up-*
right in him, but the juſt ſhall Live by
Faith.

And becauſe the Chaldeans tranſ-
 grefſed by Wine, and were Proud, he
 ver. 6. pronounced *Wo to him that increaſeth*
that which is not his, and to him that Co-
 ver. 9. *veteth an evil Covetouſneſs to his Houſe,*
that he might ſet his Neſt on High.
 And he alſo pronounced, *Woe to*
him that Buildded a Town with Blood, and
 ver. 12. *Eſtabliſhed a City by Iniquity, and that*
gave his Neighbour Drink, and put the
Bottle to him, and made him Drunken:
 ver. 15. And he Cried againſt their Idolatry,
 ver. 19. ſaying, *Woe to him that ſaith to the*
Wood awake, and to the dumb Stone ariſe,
 ver. 20. *and called all the Earth to keep ſilence*
before the Lord in his holy Temple;
and prayed that God in the miſt of his
wrath would remember mercy; and he ſets
 Ch. 3. 1. *forth the Greatneſs and Maieſty of*
God, and recounts his wonderful
 ver. 16. *Works, and declares, his Lips qui-*
vered, and he trembled in himſelf that
he might reſt in the day of trouble,
knowing the Lord would certainly
 puniſh

Punish the People who feared him not, but were found in Pride, and were Drunken, and Covetous, or Bloody and Idolatrous, and lived in Iniquity and Transgression against God, and did neither trust in nor regard him who provided for them, and gave them all the good things they enjoyed; which disregardful Condition, those who have no regard to the fear of God, are generally found in; which many times provokes the Lord to deprive them thereof, that they might be brought to *Fear and Trust* in the Lord, as this Holy Prophet declared he would do; saying, *Altho' the Fig-Tree should not Blossom, neither shall Fruit be in the Vines, the Labour of the Olive shall fail, and the Fields should yield no Meat, the Flock should be cut off from the Fold, and there shall be no Herd in the Stall.—Yet I will rejoyce in the Lord, I will joy in the God of my Salvation.* Ver. 17.

And all who would attain unto this Happy and Comfortable State, wherein, whatever they meet with, they must not repine, nor distrust; they must truly *Love, Fear and Trust* in God, as this Holy Prophet did, and

Ch. 3. then they may rejoyce in the Lord, and
 19. joy in the God of their Salvation; and
 know the Lord God to be their strength,
 and to make their feet, like Hinds feet,
 and to walk upon High places.

Zeph. 1. ZEPHENIAH the Prophet,
 was the Son of Cushi, &c. the Son of
 Hizkiah, in the days of Josiah the Son
 of Ammon King of Judah.

The word of the Lord came to
 him, and he Prophefied against Judah,
 ver. 2. That the Lord would utterly consume all
 things from off the Land, and stretch out
 ver. 4. his hand upon Judah, and all the Inhabi-
 tants of Jerusalem, and I will cut off the
 Remnant of Baal from this place, and the
 Name of the Chemarims (or Black-
 Coats) with the Priests, and those that
 worshipped the Host of Heaven, and that
 Swear by the Lord, and were turned
 from him, and departed from his fear,
 ver. 12. and that he would search Jerusalem
 with Candles, and punish the Men that
 were settled on their Lees, and that said
 in their Hearts, the Lord would not do
 Zeph. 2. good, neither would he do Evil.— And he
 Exhorted all the Meek of the Earth, who
 had wrought his Judgment, to seek
 Righteousness and Meekness, telling
 them

them it may be ye shall be hid in the
 day of the Lord's Anger. But he de-
 clared Gaza should be forsaken, and ver. 4.
 Ashkelon a Desolation, and Ekron should
 be rooted out; and pronounced Woe to ver. 5.
 the Inhabitants of the Coasts and Nation
 of the Cherethites; declaring the word
 of the Lord was against them, (for
 they Feared not the Lord) and against
 the Land of the Philistines, and said the
 Lord remembered the Reproach of Moab, ver. 8:
 and the Revilings of the Children of Am-
 mon, whereby they had Reproached his
 People, and magnified themselves against
 their Brother, and told them the Lord
 would be terrible to them, for he would ver. 11.
 famish all the Gods of the Earth, and
 that Men should Worship him every one
 from his place, even all the Isles of the
 Heathen, and that the Ethiopians should
 be slain by the Sword; and that he would
 destroy Assyria, and make Nineveh a
 Desolation, who dwelt carelessly, i.e. and out ver. 15.
 of the fear of God; and said in her heart
 I am, and there is none besides me.

This Prophet also Cried Woe to the
 filthy polluted and oppressing City, Ch. 3. 1.
 who obeyed not the voice of the Lord, she
 received not Correction, and trusted not
 in the Lord, and drew not near to her

ver. 3. God, nor regarded his Fear, whose
 Princes were roaring Lyons, and her
 Judges Evening Wolves, and her Pro-
 phets Light and Treacherous Persons, and
 her Priests polluted the Sanctuary, and
 did violence to the Law. And altho'
 ver. 5. the just Lord will do no Iniquity, yet
 every Morning he brings his Judgments
 to Light, and faileth not, yet the unjust
 knoweth no shame; for tho' their Ini-
 quity is not hid, and their unrighteous-
 ness is discovered by the Light, and they
 are Convicted by the Spirit of God in their
 Hearts, yet they not Fearing nor Re-
 garding the Lord, nor his Light and
 Spirit, they go on shamelessly in their
 Evil ways, 'till the Lord cuts them
 off, for surely thou wilt fear me,
 Zeph. 3. 7. said the Lord to Jerusalem, thou wilt
 receive Instruction, so their dwelling might
 not be cut off. However when they
 did not, the Lord punished them, but
 they rose early, and corrupted all
 ver. 8. their doings; therefore the Determi-
 nation was to pour upon them his Indig-
 nation, even all his fierce Anger, and
 devour them with the Fire of his Jeal-
 ousie.

By which it's manifest how the
 Wicked and Unrighteous People,
 whether

whether Princes, Prophets, or Priests, or what other Name they bear, who Rebell against the Light and Spirit of the Lord, and live not in his Fear, justly incur the Wrath of God upon them, and are the cause of their own Destruction ; from which neither Name, Riches, Dignity, or High Titles can defend them But if those who have been Wicked, turn therefrom, and *Fear God*, and wait upon him, the Lord will Bless them, and will give a pure Language to them, and they shall come every Man to speak the Truth to his Neighbour, and call upon the Name of the Lord, and serve him with one Consent, and not be ashamed for all their doings, for the Lord will take away them who rejoyce in their Pride, and they shall no more be haughty, *because of my Holy Mountain, and the afflicted and poor People* ver. 11. *they shall trust in the Name of the Lord, and the Remnant of Israel, the true Seed, shall not do Iniquity, nor speak Lyes, neither shall a deceitful Tongue be found in their mouth ; for as they Fear God, they shall feed and lie down, and none shall make them afraid : But the*

Seed of Evil doers, who *Fear* not God, and the Hypocrites shall never be renowned, but fearfulness shall surprize them, for they are Workers of Iniquity, and speak Lyes, and use a deceitful Tongue in their mouths, and feed upon that which is forbidden, (and corrupts and defiles them. But the Children of *Jerusalem* that is from above, and is the Mother of the true-born Children, who Love and Live in the Fear of God, they shall Sing and Shout, be Glad and Rejoyce with all their heart, they shall see no Evil any more, for the Lord is in the midst of them; and it shall be said to them fear not, and to Zion, let not thy hand be slack, for the Lord their God is in the midst of them, who is mighty, and will save them, and rejoyce over them with Joy; he will rest in his Love, and Joy over them with Singing; and he will gather them that are Sorrowful, and will undoe all that afflict them, and save them that halt, and gather them that are driven out, and will get them Praise and Fame in every Land, where they have been put to Shame; and will make them who Love and Fear him, a Name and a Praise among all People of the Earth.

Earth. And as this Holy Prophet *Zephaniah* Prophefied many hundred Years ago; the Lord, with whom a thousand Years are as one day, hath began to fulfill in this day, and hath and will yet more and more make them who *Love, Fear* and *Serve* him in Sincerity and Truth, Living and Experimental Witnesses thereof, unto their unspeakable Comfort, and Everlasting Joy, for which they do and will return Holy and Living Praise, Humble and Hearty Thanksgiving unto him, who is glorious in Holiness, and fearful in Praise, and wonderful in working, who was, and is, and is to come; being from Everlasting, to Everlasting, Blessed, and Glorified, and Exalted over all, for Ever, and Ever.

HAGGAI the Prophet, unto whom the word of the Lord came in the 6th Month, and in the 1st day of the Month, in the 2d Year of *Darius* the King, he Prophefied unto *Zerubbabel* the Son of *Shealtiel*, Governor of *Judah*, and to *Joshua* the Son of *Josedech* the High-Priest, about the time the House of the Lord was to be

be Built in *Jerusalem*, saying, Consider your ways, saith the Lord of Hosts, go up to the Mountain, and bring Wood, Build the House, and I will take pleasure in it, and will be glorified. And *Zerubbabel*, *Shelatiel*, and *Joshua*, with all the Remnant of the People, obey'd the Voice of the Lord their God, and the words of the Prophet *Haggai*, and did **fear** before the Lord; then spake *Haggai* the Lord's Messenger, in the Lord's Message unto the People, saying, *I am with you, saith the Lord.* By which it's evident the Lord is and will be with them who **fear** and *Obey* him; and they did in that day work in the House of the Lord of Hosts, their God; and he bid them *be strong, and work, for I am with you, saith the Lord of Hosts, my Spirit remaineth with you, fear not.*

And the Prophet told them in the Name of the Lord, that the desire of all Nations shall come. So they were Encouraged in the Promise of Christ the Messiah, and that the Glory of the latter House should be greater than of the former, and the Lord promised he would give peace. So
that

that by the Prophecy of this Prophet, the People were Encouraged to Build the House of the Lord ; and by harkening to him, they came to fear and obey the Lord, and were blessed of him, as all who do are, and will be for ever, if they live in obedience unto the Lord, and abide in his Fear. Therefore let all be most heartily and sincerely Concerned so to do, whilst they Live in this World, that they may be Happy for ever, in that which is to come.

Z E C H A R I A H, the Son of *Ba-rachiah*, the Son of *Iddo* the Prophet, is another Prophet, unto whom, in the 8th Month, in the 2d Year of *Darius*, the word of the Lord came, saying, The Lord hath been sore displeased with the Fathers of the Children of *Israel*, because they were departed from the Fear of God ; therefore said he unto them, *Thus saith the Lord of Hosts ; Turn ye unto me, saith the Lord of Hosts, and I will turn unto you ; Be ye not as your Fathers, unto whom the former Prophets cried, saying, thus saith the Lord of Hosts, Turn you from your evil ways, and from your evil doings ;* Ch. 1.3.

Ver. 15.

doings; but they would not hearken unto the Lord, being departed from his Holy Fear, and he dealt with them according to their ways; for they were many of them 70 Years in Captivity, and the Lord had Indignation against the Cities of *Jerusalem*, and *Judah*; And he was also very sore displeased with the Heathen that were at ease, and that helped forward the Affliction of *Israel*.—But upon the Jews Return to him, and to his fear, he returned unto *Jerusalem* his Mercies, and said by this Prophet, his House should be built in it, and that his Cities through Prosperity should yet be spread abroad, and the Lord would yet Comfort *Zion*, and choose *Jerusalem*, and that it should be Inhabited, as Towns without Walls for the multitude of Men and Cattle therein, and that the Lord would be to her as a Wall of Fire round about, and would be the Glory in the midst of her; and that he would dwell in the midst of her, and Inherit *Judah*. Here's Encouragement to all to Fear God. And he Propheesied also of Christ, under the Name of God's Servant the Branch; and shewed by a flying Roll, that a Curse went forth over

Ch. 2.

Ch. 13.
8.

over the face of the whole Earth, by which, every one that Stealeth, and Sweareth, should be cut off. And he shewed by the Similitude of an Epha, and a Woman sitting in the midst, how Wickedness had gone forth into all the Earth, and that it should be removed, and by other Similitudes: He shew'd by several Visions how the Lord would be with the *Jews*, upon their Return to him, and to his fear, and he encouraged them in Building of the Temple, if they would diligently obey the Voice of the Lord. And when those who were still in Captivity, in the 4th Year of King *Darius*, sent unto the House of God in *Jerusalem*, *Sherezzer*, and *Regemmeleck*, and their Men to Pray before the Lord; the word of the Lord came to *Zechariah* this Prophet, and he Reproved their Fasts in the 5th and 7th Month, which they had appointed in the Captivity, saying in the word of the Lord, *Execute true Judgment, and shew Mercy and Compassion every Man to his Brother, and oppress not the Widow, nor the Fatherless, the Stranger, nor the Poor; and let none*
of

of you imagine Evil against his Brother in your heart.

By which, Two things are very Observable. 1st, That those Fasts that are not of God's Appointing, tho' under pretence of Service or Regard to him, are rejected by him; tho' they Cry, or Pray, the Lord will not hear them.

2^{dly}, Those that appoint such Fasts now without his Command, and out of his fear, and neglect to Execute Judgment, or to shew Mercy and Compassion to their Brethren, and oppress the Widow and the Fatherless, the Stranger, and the Poor, and do not only imagine evil in their Hearts against their Brethren; but Abuse and Prosecute, or are Angry with those who Testifie against them, and for Conscience sake towards Almighty God, and with due regard to him, and to his fear, can't own and comply with their Appointed Fasts, and pretended Mourning, they'll now smite with the Fists of Wickedness, and Revile and Reproach them, as many have in this Day and Age, the more's the pity, and greater the blame, and shame, considering they esteem themselves

selves Christians, and yet are found in the Practices of the degenerate and Apostatiz'd *Jews* of old; therefore as the Prophet then said, it is come (and will come) to pass (upon such) that as the *Lord cried, and they would not hear, saith the Lord of Hosts, they shall cry, and I will not hear.*

Oh! Let this be seriously Considered, both by those who Appoint such *Fasts*, and them who cannot comply with them, but are concerned to Testifie against them. That the *first* may avoid this Evil, and that the other may not *decline* or be discouraged in their *Testimony* for God against such *Fasting* and Mourning, but live in the fear of God, that they may be preserved out of the Evil of *joyning* with or Countenancing such *Evil Doers.*

But to return to what this Prophet farther saith, For *Zion* the Church of God, and *Jerusalem* in the midst of which God dwelleth, is a City of Truth, the Mountain of the Lord of Hosts, the Holy Mountain; and these are the things that they shall do that *fear* God, and the Inhabitants of the City he dwells in, they shall *speake every*

Chap. 8.
16.

every Man the Truth to his Neighbour, and execute the Judgment of Truth and Peace, and none of them will imagine Evil in his heart against his Neighbour, nor love any Oaths; for all these are things that God hates, and those who Live in his fear, avoid. And therefore it's earnestly desired, and is the whole drift of this Treatise, to Excite all by the Example of the Ancients, the Benefits they received, and the Blessings that are Promised, to Mind, Love and Live in the Holy fear of God, and not to depart from it all their days; for then the Lord will be their God, and will hear them.

Mal. 1.
4.

MALACHI is another, and the last of the Holy Prophets, who Prophesied to *Israel* in the word of the Lord, *He loved them*, as he certainly did, whilst they lived in his fear, and kept his Commandments; and he hated *Esau* when he was wicked, and laid his Mountain waste, and said, *they shall be called the Border of wickedness, and the People against whom the Lord hath Indignation for ever: But of Israel he said, the Lord would be Magnified from the Border of Israel.* But

to

to the Priests who despised his Name;
 he said, *A Son Honoureth his Father*, Ver. 6.
and a Servant his Master : If then I be Mal. 1.
a Father, where is my Honour ? If I be 6.
a Master, where is my Fear ? saith the
 Lord of Hosts unto you, O Priests that
 despise my Name. And he further
 saith in the word of the Lord : *If ye* Mal. 2.2.
will not hear, and if ye will not lay it to
heart, and give Glory to my Name,
saith the Lord of Hosts, I will send a
Curse upon you, and I will Curse your
Blessings.—And I will spread Dung upon ver. 3.
your Faces, even the Dung of your Solemn
Feasts ; altho' the Lord's Covenant of ver. 4.
Life and Peace was with Levi, and
he gave them to him, for the fear
wherewith he feared him, and was ver. 5.
afraid before his Name, and the Law of
Truth was in his Mouth, and Iniquity
was not found in his Lips, but he walked
with God, in Peace and Equity, and did
turn many from Iniquity ; —Yet when ver. 8.
they departed out of the way, and cau-
sed many to stumble, and corrupted that
Covenant of Levi, then the Lord made
them Contemptible, when they kept not ver. 9.
his ways, but were partial in the Law,
and Judah dealt Treacherously, and Abo-
mination was committed in Israel then,
 tho'

ver. 13. tho' they covered the Altar of the Lord with Tears, with Weeping, and with Crying, yet the Lord regarded not their Offerings, tho' they wearied him with their words, and said, every one that doth Evil, is good in the sight of the Lord.

He then Proclaimed that he would send his Messenger; see Mal. 3. and when the Messenger had accomplished the Work, he was sent for, and purified the Sons of Levi, then the Offerings of Judah and Jerusalem should be pleasant unto the Lord, as in the days of Old, before they departed from his fear. Then said the Lord, I will come near to you, and be a swift Witness against the Sorcerers, and against the Adulterers, and against the false Swearers, and against those that Oppress the Hireling in his Wages, the Widow, and the Fatherless, and that turn away the Stranger from his right, and fear not me, saith the Lord of Hosts. And tho' they have said, it is vain to serve God, and called the Proud happy, and they that wrought Wickedness were set up, and they that Tempted God, were delivered. Yet this Prophet said, they that feared the Lord, spoke often one to another, and the Lord hearkened,

hearkened, and heard, and a Book of Remembrance was written before him, for them that feared the Lord, and ver. 17. that thought upon his Name, and he said they shall be mine in that day when I make up my Jewels, and I will spare them as a Man that spareth his Son that serveth him.—Then shall ye return and ver. 18. discern between the Righteous, and the Wicked, between him that serveth God, and him that serveth him not; and all the Proud, and all that do wickedly, shall be burnt up, saith the Lord of Hosts. But to them that fear his Name, shall the Chap. 4.
2. Sun of Righteousness arise, with healing in his Wings, and ye shall go forth, and grow up as Calves in the stall.

Oh! how Excellent is the fear of God, and how Happy are they that return thereto, and live therein, of what Rank or Degree soever they are of, and what Place or Station soever they are in, it's the only thing that qualifies them to discharge their Place, and perform their Duty, with Honour in Wisdom, Peace and Comfort, whether they are Governours, or Governed, for it's therein the Rulers are to Rule, and the Ruled ought to live, and are taught to subject themselves; it's thereby,

thereby, that Parents, and Masters and Mistresses of Families are endued with Wisdom to *Govern* their Affairs and Families with *Discretion*, and to discharge their Places towards their Servants, in Sincerity and Truth; and to Nurture and Train up their Children in the **fear** and Admonition of the Lord, and in the way in which they should walk.

And as the **fear** of the Lord is minded, and always lived in by Servants, and Children, they'll be True, Faithful, Obedient, and Blessed of God, and be preserved from Eye-Service, Purloining, Unfaithfulness, Stubbornness, High-mindedness, and Disobedience.

And those who **fear** not God, as they come to mind, receive, believe in and obey the Spirit of God, and learn of his Grace, that is come by the Lord Jesus Christ, the Messenger of the Covenant, who appears in their Heart, to *Convince* them of their Sins, and to *Reprove* them of their Evil Deeds, and to *Teach* them to deny them, Oh! that all may be thus Taught (before the Coming of the Dreadful Day of the Lord) then they (though such) Fathers whose Hearts have

have been against their Children, or
 such Children whose Hearts have
 been against their Fathers, shall know
 the Lord, to *turn the Hearts of the*
Fathers, to the Children, and the Hearts
of the Children to their Fathers, and
escape the Curse the Lord will smite
 the Earth with; and Everlasting Fire
 in the World to come.

A

A COLLECTION out of the
Apocrypha, of some Excellent
 Sayings, Concerning the Fear
 of the Lord.

*To Excite all to Learn, Love, and
 Live therein. Recommended in
 Love to all who desire to be truly
 Wise, and to have God's Favour
 and Blessing ; which must be
 granted, is the greatest Happiness
 Man can enjoy ; and therefore
 ought to be diligently sought, that
 it may be obtained by every one.*

Tobit
 4. 5, 6.

P OOR and Rich ought to fear
 God, and to be mindful of the
 Lord their God all their days ;
 and not let their Wills be set to Sin,
 nor to transgress his Commandments,
 but do uprightly all their Lives long,
 and to follow the ways of Upright-
 ness ; for if any deal truly, their
 doing shall prosperously succeed to
 them,

them, and to all that do justly, whether they are Poor, or Rich, as *Tobit* said to his Son. *Fear not, my Son, that we v. 21. are made Poor; for thou hast much Wealth, if thou fear God, and depart from all Sin, and do that which is pleasing in his sight.* Oh! that all may do as *Tobias* said to his Father; I will do all things which thou hast Com-
manded me; that they may, as *Tobit*, increase in the Fear of the Lord God, and *Tobit* praise him; and that all Nations may I . 2. turn, and Fear the Lord God truly, and 4 bury their Idols, and keep the Command- v. 6. ments, and shew themselves merciful and just, that it may go well with them, as v. 9. it will with all them that fear God.

The Great and Holy One, of whom it's said, There is one greatly to be *Ecles.* feared, the Lord Sitting upon his I. 8. Throne, whose *Fear* is Honour, and Glory, and Gladness, and a Crown of Rejoycing, v. 11. and maketh a merry heart, and giveth joy and gladness, and a Long Life. And v. 12. whosoever *Feareth* the Lord, it shall go v. 13. well with him at the last, and he shall find favour at the day of his Death. v. 14.

To fear the Lord, is the beginning of Wisdom, and it was Created with the Faithful in the Womb.

- v. 16. To Fear the Lord, is the fulness of *Wisdom*, and filleth Men with her *Fruits*.
- v. 17. She filleth all her *House* with things *desireable*, and the Garners with her encrease.
- v. 18. The Fear of the Lord is a Crown of Wisdom, making Peace and perfect Health to *Flourish*, both which are the gifts of God; and it enlargeth their rejoycing, that *Love* him.
- v. 20. The Root of Wisdom is the *fear* of the Lord, and the Branches thereof, are long Life.
- v. 21. The Fear of the Lord driveth away Sins, and where it is present, it turneth away *Wrath*.
- v. 27. The Fear of the Lord is Wisdom, and Instruction, and *Faith* and *Meekness* are his delight.
- v. 28. Distrust not the Fear of the Lord, when thou art *Poor*, and come not unto him with a double Heart.
- v. 30. Exalt not thy self, lest thou *Fall*, and bring dishonour upon thy *Soul*, and so God discovers thy Secrets, and cast thee down in the midst of the Congregation, because thou comest not in *Truth* to the *fear* of the *Lord*, but thy heart is full of Deceit.
- Ye

Ye that fear the Lord, wait for his *Ecles.*
Mercy, and go not aside lest ye fall. 2. 7.

Ye that fear the Lord, believe him, v. 8.
and your Reward shall not fail.

Ye that fear the Lord, hope for v. 9.
good, and for everlasting Joy and
Mercy.

Look at the Generation of old, v. 10.
and see, did ever any trust in the
Lord, and was confounded? or did
any abide in his **fear**, and was forsaken?
or whom did he ever despise,
that called upon him?

For the Lord is full of Compassion, v. 11.
and Mercy, long Suffering, and very
pitiful, and forgiveth Sins, and sa-
veth in time of Affliction.

They that fear the Lord, will not v. 15.
disobey his word, and they that love
him, will keep his ways.

They that fear the Lord, will seek v. 16.
that which is well-pleasing to him,
and they that love him, shall be filled
with the Law.

They that fear the Lord, will pre- v. 17.
pare their Hearts, and humble their
Souls in his sight.

Saying, we will fall into the hands v. 18.
of the Lord, not into the hands of
Men, for as is his Majesty, so is his
Mercy.

Ecles. A faithful Friend is the Medicine of
 v. 16. Life, and they that fear the Lord,
 shall find him.

v. 17. Whosoever feareth the Lord, shall
 direct his *Friendship* aright : for as he
 is, so shall his Neighbour be also.

9. 16. And let just Men eat and drink with
 thee, and let thy glorying be in the
 fear of the Lord.

10. They that fear the Lord, are sure
 19. Seed, and they that love him, an ho-
 nourable Plant : they that regard not
 the Law [or Truth] are a dishonour-
 able Seed ; and they that transgress
 the Commandments, are a deceiveable
 Seed.

v. 20. Among Brethren, he that is Chief,
 is Honourable, so are they that fear
 the Lord in his Eyes.

v. 21. The fear of the Lord goeth before
 the obtaining of Authority : but
 roughness and pride is the losing
 thereof.

v. 22. For whether he be Rich, Noble, or
 Poor, their glory is in the fear of the
 Lord.

v. 24. Great Men and Judges, and Poten-
 tates shall be honoured, yet is there
 none of them greater than he that
 feareth the Lord.

He

He that feareth the Lord, will do *Ecles.*
good, and he that hath knowledge of 15.
the Law, shall obtain her. 1.

And as a Mother shall she meet v. 2.
him, and receive him as a Wife married of a Virgin.

With the Bread of Understanding v. 3.
shall she feed him, and give the Water of Wisdom to drink.

He shall be stay'd upon her, and v. 4.
shall not be moved, and shall rely upon her, and not be confounded.

She shall Exalt him above his v. 5.
Neighbours, and in the midst of the Congregation shall she open his mouth.

He shall find Joy, and a Crown of v. 6.
Gladness, and she shall cause him to Inherit an everlasting Name.

But Foolish Men shall not attain v. 7.
unto her, and Sinners shall not see her.

For she is far from Pride, and Men v. 8.
that are Lyars, cannot remember her.

[But] the Lord hateth all Abomi- v. 13.
nation, and they that fear God, love it not.

The Lord's Eyes are upon them v. 19.
that fear him, and he knoweth every work of Man.

v. 20. He hath Commanded no Man to do wickedly, neither hath he given any Man License to Sin.

C. 16. Desire not a multitude of unprofitable Children, neither delight in ungodly Sons.

v. 2. Though they multiply, rejoyce not in them, except the fear of the Lord be with them.

C. 18. A Wise Man will fear in every thing, and in the day of Sinning, he will beware of offence, but a Fool will not observe time.

C. 19. The fear of the Lord is the first step to be accepted of him, and Wisdom obtaineth his Love.

v. 20. The fear of the Lord is all Wisdom, and in all Wisdom is the performance of the Law, and the knowledge of his *Omnipotency*.

v. 24. He that hath small Understanding, and feareth God, is better than one that hath much Wisdom, and Transgresseth the Law of the most High.

C. 21. He that hateth to be Reproved, is in the way of Sinners, but he that feareth the Lord, will repent from his heart.

v. 11. He that keepeth the Law of the Lord, getteth the understanding thereof,

of, and the perfection of the fear of the Lord, is Wisdom.

A Man that breaketh Wedlock, *Ecles.* saying thus in his Heart, who seeth 23. v. me, I am compassed about with Dark- 18. to ness, the Walls cover me, and no 28. body seeth me; what need I to fear, the most High will not remember my Sins.

Such a Man only feareth the Eyes of Men, and knoweth not that the Eyes of the Lord are ten thousand times higher than the Sun, beholding all the ways of Men, and considering the most secret Paths. He knoweth all things, e're ever they were Created; so also after they were perfected, he looked upon them all. This Man shall be punished in the Streets of the City, and where he suspecteth not, he shall be taken. Thus shall it go with the Wife that leaveth her Husband, and bringeth in an Heir by another. For first she hath disobeyed the Law of the most High; and secondly, she hath Trespasted against her own Husband; and thirdly, she hath played the Whore in Adultery, and brought Children by another Man; she shall be brought

into the Congregation, and Inquisition shall be made of her Children. Her Children shall not take Root, and her Branches shall bring forth no Fruit: She shall leave her memory to be Cursed, and her Reproach shall not be blotted out. And they that remain, shall know there shall be nothing better than the **Fear of the Lord**, and that there is nothing sweeter, than to take heed unto the **Commandments of the Lord**. It is great glory to follow the Lord, and to be received of him, is long Life.

C. 25. Much Experience is the Crown of
v. 6. Old Men, and the fear of the Lord is their Glory.

v. 10. Oh! how great is he that findeth Wisdom, yet is there none above him that **feareth the Lord**.

v. 11. But the Love of the Lord passeth all things for Illumination; he that holdeth it; whereto shall he be likened.

v. 12. The **Fear** of the Lord, is the beginning of his Love; and **Faith** is the beginning of cleaving unto him.

A Good Wife, is a good Portion, C. 26.
which shall be given in the Portion of v. 3.
them that **fear the Lord.**

A Wicked Woman, is given as a v. 23.
Portion to a Wicked Man; but a
Godly Woman is given unto him
that **feareth the Lord.**

But unless a Man hold himself di- C. 27.
ligently in the **fear of the Lord**, his v. 3.
House shall soon be overthrown.
[But if he keep therein, he shall be C. 28.
preserved] and the Evil Tongue shall v. 22.
not rule over them that **fear God**,
neither shall they be burnt with the
flame thereof.

They that **fear the Lord**, will re- C. 32.
ceive his Discipline, and they that v. 14.
seek him early, shall find him.

Yea, they that **fear the Lord**, shall v. 16.
find Judgment, and shall kindle Ju-
stice as a Light.

There shall no Evil happen to him C. 33.
that **feareth the Lord**, but in Temp- v. 1.
tation even again he will deliver
him.

The Spirit of those that **fear the C. 34.
Lord**, shall live, for their Hope is in v. 13.
him that Saveth them.

- v. 14. Whoso feareth the Lord, shall not fear, nor be afraid, for he is his Hope.
- v. 15. Blessed is the Soul that feareth the Lord, or to whom doth he look, and who is his strength.
- v. 16. For the Eyes of the Lord are upon them that love him, he is their mighty Protection, and strong stay, a defence from Heat, and a Cover from the Sun at Noon; a preservation from stumbling, and a help from falling.
- v. 17. He raiseth up the Soul, and lighteneth the Eyes; he giveth Health, Life, and Blessing.
- C. 40. Riches and Strength lift up the
- v. 26. Heart, but the fear of the Lord is above them both; there is no want in the fear of the Lord, and it needeth not to seek Help.
- v. 27. The fear of the Lord is a fruitful Garden, and covereth him above all Glory.
- C. 41. O Death! how bitter is the re-
- v. 1. membrance of thee, to a Man that liveth at rest in his Possessions, unto the Man that hath nothing to vex him, and that hath Prosperity in all things;

things ; yea, to him that is yet able to receive Meat.

O Death ! acceptable is thy Sentence to the Needy, and unto him whose strength faileth, that is now in his old Age, and is vexed with all things, and to him that despaireth, and hath lost patience..

But whoso feareth the Lord, shall fear none of these things, for they will lift up their Supplications from the Earth, and pray for deliverance from Death, and call upon the Lord, the Father of their Lord, that he would not leave them in the days of their Trouble, and in the time of the Proud, when there is no help,

And For this Cause hath the Lord Baruch put his fear in our hearts, to the intent 3. 7. we should call upon his Name, and Praise him. And if we live and walk in the fear of God all our days, we shall dwell in peace with him for Ever.

And that all may, is my hearty Desire, and fervent Prayer unto Almighty God. The Principal End of my Writing this Treatise, is to Excite thereunto ; and unto a diligent perseverance therein, that these great Blessings,

Blessings, Privileges, and Favours, all may come to Enjoy, and Witness in and to them all the precious Promises the gracious God hath made for their Encouragement, to be fulfilled in them; *viz.* to know their Sins Pardoned, and Wrath turned away, and how to direct their Friendship aright, and never to be Confounded; may have Joy, Gladness, and a merry Heart; be fed with the Bread of Understanding, made to drink of the Water of Wisdom, and to be filled with good Fruits, may have long Life, and know it to go well with them at last, find favour in their Death, and have an Everlasting Name, and Crown of Glory.

Some

Some Passages out of the
NEW-TESTAMENT,
Concerning the Fear of
God.

HAVING gone through the Old-Testament, I shall now proceed unto the New ; and shew from thence, how the Testator thereof, our Lord Jesus Christ, the dear Son of the Father's Love, that Great *PROPHET*, whom we ought to hear in all things, the *Minister* of all True Ministers ; who Taught not like unto the *Scribes*, and *Pharisees*, or those whose Fear towards God, was taught by the Precepts of Men. But as one having *Authority*, as he is indeed of great *Authority*, because all Power in *Heaven* and in *Earth* was given unto him, whose *Name* is above every *Name*, and whose words were *Spirit*, and *Life* ; and at whose
Doctrine,

*Doctrin*e, all were astonished. He who was *Miraculously* Conceived in the Virgin *MARY*, by the Holy Ghost, and was *Born* in *Bethlehem* of *Judea*, and was the *only* begotten of the Father, whom the *Wise Men* of the East *Worshipped*, having seen his *Star*, and by that small Light of his, were rightly guided to him, who is the Great Light, from whence the *Star* receiv'd its Light, and was therefore truly called his *Star*, who was termed the Son of *Joseph* the *Carpenter*.

Mat. 3. 17. But the Voice from Heaven said, *This is my Beloved Son, in whom I am well-pleased.* Of whom it was also said, *When I bring my first Begotten into the World, let all the Angels Worship him, whose Throne is for Ever and Ever, and a Scepter of Righteousness, is the Scepter of his Kingdom.* Who was Anointed with the Oil of Gladness above his Fellows; and in the Beginning laid the Foundation of the Earth, and the Heavens were the Work of his Hands. Who yet condescended, in Love to Man, to make himself of no Reputation, and took upon himself the

Heb. 1.

the form of a Servant, and was made in likeness of Man.

When He (this Holy one) called unto him his Twelve Disciples, as he had *all Power*, he gave *Power* unto *them* against unclean Spirits, to cast them out, and to Heal all manner of Sick-nesses, and all manner of Diseases, and sent them forth to Preach *freely*; say- ing unto them, *freely ye have received, freely give*: And told them, that he sent them forth as Sheep in the midst of Wolves; and that they should be de- livered up to the Councils, and Scour- ged in the Synagogues, and be brought before Kings and Governors for his Sake, and be hated of all Men, and Persecuted.

To these he gave this wonderful Counsel, and great Command, *Fear not them who kill the Body, but are not* Mat. 10. 28. *able to kill the Soul, but rather fear him* 28. *who is able to destroy both Soul and Body in Hell.* Thus Christ warned his Fol- Luke 12. 5. *lowers to fear God*, and told them how God's Providence and Care would then be over them, and Cau- tioned them to beware of Covetous- ness; telling them a Man's Life con- sists

sists not in the abundance of the things he possesseth. Shewing also, if any Man layeth up Treasure for himself, and lives not in the **fear** of God, he's Foolish, in that he neglects those things which are of the greatest moment, and relates to the good of his Soul. And if God should say unto any such as are Rich, and **fear** not him, *thou Fool, this Night shall thy Soul be required of thee?* what would all their Riches got out of the **fear** of God avail, or what profit will it be to them, if they lose their Souls, and go where the Rich Man who died did, *viz.* into Hell, and into the Torments of it; from whence they can no more get, than he could, tho' they may then be as desirous and as Earnest as he was; for as he, so they had in this Life, what they *esteemed* their good things, their high rare, gorgeous Apparel, and Riches, which they out of the **fear** of God pursued, possessed and delighted in for a moment, but now they must have Sorrow, Pain and Torment for *Ever*; which is, and will

will be the Portion of those who live and die out of the **fear** of God.

Oh! therefore that all might Seriously Consider this, and dispose themselves, whilst they have time, to seek after and pursue those things which tend to their present Peace, and future Happiness. And be Careful to avoid and depart from that, which provokes him, *who is able to* Mat. 10.
28.
Luke 12.
5. *destroy both Soul and Body in Hell,* and hath Commanded his to **fear** him; and they who truly do so, answer the 1st Commandment, in hearing and obeying of him, whom all ought to *hear, Fear, and love,* with all their *Hearts, Souls, Minds, and Thoughts;* Mark
10. 28,
29, 30. and such *love* their Neighbour as themselves, and are of his little Flock, to whom it is the Father's good pleasure to give the Kingdom, which he hath prepared for those who **fear** him; as our Lord Jesus Christ encouragingly said to his Sheep, *Fear not* Luke
12. *little Flock, for it's your Father's good pleasure to give you the Kingdom.* This was and is to be the Reward of those who truly *love, fear and trust* in God, and are more or most principally concerned

concerned to think on him, and to discharge their Duty, by living in his fear, and keeping his **Com-
mands**, than to take thought for their Body, what they shall eat, or what they shall put on, knowing, and fully believing, that he who feedeth the Ravens, cloatheth the Grass, and arrays the Lillies, (as they live in *Faith*, and *Fear*) will without doubt, much more provide for and bless them (who are the most Noble part of his Creation) with those things that he sees most needful and convenient for them, and teach them to continue Godly, and to be content with what he is pleased to afford them, whilst they are here upon the Earth; and they'll also consider, as it's but a little while they have to be here, to possess whatever the Lord may make them Stewards of; it's their most Principal Concern *to lay up for themselves Treasure in Heaven*, as Christ hath Councelled, knowing they are in his esteem Fools, who seek Earthly Treasure, and neglect the Heavenly, and obey not his Command, to **fear** God, which is Wisdom.

And

Mat. 6.
20.

And when the Christian Religion, ^{Acts 9.}
of which the Lord Jesus Christ was ^{31.}
the Founder (and Teacher of God's
Fear) spread in the World, by the
Blessing of God, and Preaching of the
Apostles and Ministers of Christ,
Men who **feared** the Lord, Churches
were gathered by them throughout
all *Judea*, and *Galilee*, and *Samaria*,
and they were Edified, and, walking
in the **fear** of the Lord, and in the
Comfort of the Holy Ghost, were
multiplied. And those in that day,
as in this, who are devout Men,
and *Fear God*, and Pray to him al-
ways, God hears and hath a regard to
them, now, as then, who are Just,
and of good Report, as *Cornelius* was,
tho' they have not a clear under-
standing of the Christian Religion,
yet are willing to hear and receive
what shall be delivered unto them by
the Messengers of Christ, who are
often opened to declare as *Peter* did,
of a Truth that God is no Respector of ^{Acts 10.}
Persons, but in every Nation he that ^{34.}
feareth God, and worketh Righteousness,
is accepted with him. And such, when
they come to hear Jesus of Nazareth
Preach,

Preach, whom God anointed with the Holy Ghost, and with Power, whom the *Jews* Slew, and Hanged on a Tree, but God raised him up the 3d Day, he is ordained by him, to be Judge of the Quick and Dead ; through whose Name, whosoever Believes in him, shall receive Remission of Sins, and the Holy Ghost; wherewith, as they wait in it, they will be *Baptized* in the Name of the Lord Jesus Christ, and therein *abiding*, and *dwelling*, they will become such *Virgin Souls*, that experience his Name to be as *precious* Ointment poured forth, and therefore will they love him; and as they abide therein, and in that Fear he taught, they'll enjoy his *Blessing*, which exceeds all other Blessings, and be *preserved* safe, out of the *Snares* that the grand Enemy of their Souls lays to ensnare them with, and will find acceptance with God, through Christ, and Salvation to their Souls, by him; and as they abide in his *Love*, and *Fear*, they'll know his *Doctrine*, and keep his *Commandments*, and be his *Disciples* indeed, and *Love* one another, and be *kindly* affectioned

one

one to another; and in that *Fear* he taught, they'll *submit* themselves one to another, and not *transgress* his *Doctrine*, but abide therein, and follow his *Ensample*, who in the days of his *Flesh* was heard, in that he *fear-ed*; and tho' he was the Son of God, the only begotten of the Father, yet learned he Obedience, and was an Excellent *Ensample*, worthy to be followed and obeyed by all, for he being made perfect, through Suffering, became (and is) the Author of Eternal Salvation unto all them who obey him.—And all such who pass the time of their Sojourning here in that *Fear* he Taught, they'll *Honour* all Men, *Love* the Brotherhood, *Fear* God, *Honour* the King; be *Peaceable*, live a *Godly* Life in all *Honesty*, *Injure* no Man, and *Pray* for all Men, knowing God would have all Men to be Saved, and come to the Knowledge of the Truth; and in order thereunto, the only Saviour taught the *fear* of God, which I have Treated of, and *He* Commanded; this fear, and the keeping of God's Commandments, is the *Whole Duty of Man*; yea, of every

every Man and Woman ; and as all live in this **fear**, they will *discharge* their several Duties, and Places to each other in their respective Relations.

Eph. 5.

25.

Col. 3.

19.

Husbands who Live in this **fear**, will *Love* their Wives, even as Christ loved the Church, and will not be bitter against them, but dwell with them, according to Knowledge, giving *Honour* unto them, as to the weaker Vessel, and as being Heirs together of the grace of Life, that their *Prayers* be not hindred.

Eph. 5. 2

Wives also living therein, will *Love* their *Husbands*, and live in *Subjection* to them, and *submit* themselves to their own Husbands, as unto the Lord, and have their Conversations Chaste, being Coupled with the **fear** of God.

1 Pet. 3.

12. 34.

Children also that Fear the Lord, will obey their Parents in him, for this is right, and they will honour their Father and Mother, which is the 1st Commandment with Promise. Yea, they'll obey their Parents in all things, for that's well pleasing to the Lord.

And

And **Fathers** that live in the fear of God, will not *provoke* their Children to Anger, least they be discouraged, but will bring them up in the Nurture and Admonition of the *Lord*. Eph. 6. 5, 6.

Servants that **fear** God, and live therein, will be *Obedient to their Masters, and with fear and trembling, in singleness of their Hearts, as unto Christ, not with Eye-Service, as Men-pleasers, but as the Servants of Christ, doing the will of God, as from the heart, with good will, doing Service to the Lord, and not to Men; knowing whatsoever good thing they do, the same shall they receive from the Lord, whose fear is excellent, and worthy of great Commendation, and of my earnest Recommendation in this Treatise; which is writ to excite all to Love and Live therein; even that fear which the Angel who flew in the midst of Heaven, who had the Everlasting Gospel to Preach to every Nation, and People, he Preached this fear of God; saying with a loud voice, Fear God, and give Glory to his Name,* Col. 3. 2. Rev. 14. 7, 8.
for the Hour of his Judgments are come.

Oh! that all therefore might come to Live and Die in this Fear, that they

they may be Blessed from henceforth; for they who Live in the Lord, and his Fear, shall Die in him, and his Favour; and they shall (as the Spirit saith) rest from their Labours, and their Works will follow them: And they shall stand upon the Sea of Glass, and have the Harps of God, and shall Sing, saying, Great and Marvelous are thy Works, Lord God Almighty; Just and True are thy ways, thou King of Saints; who shall not fear thee, O Lord, and Glorifie thy Name, for thou only art Holy, for all Nations shall come and Worship before thee. And a Voice came out of the Throne, saying, Praise our God all ye his Saints, and ye that fear him, both small and great.

Rev. 19.
5.

The

The CONCLUSION.

AS the foregoing Treatise is concerning the *FEAR OF GOD*; I may say (in the words of the Wise Preacher, Let us hear the Conclusion of the whole Matter) Fear God, and keep his Commandments, for this is the whole Duty of Man: For God will bring every Work into Judgment, with every Secret thing, whether it be good, or whether it be evil. Eccles.
12. 13,
14.

And as this is a great Truth, and generally owned by the various Professors of the Christian Religion, and by all that acknowledge that the Holy Scriptures, are given by Inspiration of God, so it ought to be the Principal Concern of every one, to be found in the Practice and Performance thereof, viz. *To Fear God, and to keep his Commandments*; and the Commands of the Lord Jesus Christ, who is God over all, blessed for ever; whose Commands and Doctrines are not to be broken, nor transgressed, but to be kept, and abode in; for as Christ said, Whosoever therefore shall break

Mat. 5. one of the least Commandments,
 19. and shall teach Men so to do, he
 shall be called the least in the King-
 dom of Heaven: But whosoever shall
 do, and teach them, the same shall
 be called great in the Kingdom of
 Heaven. And the Commands (in that
 Chapter, as also in the other parts
 of the New-Testament) which Christ
 gave forth, are to be observed, and
 kept, and his Doctrine abode in, and
 2 John this is Love [or a plain Demonstra-
 6. tion of Love and Fear to God] that
 we *walk* after his Commandments;
 and as whosoever transgresseth, and
 abideth not in the Doctrine of Christ,
 hath not God, so every one that
 keeps his Commandments, shall abide
 in his Love; and whosoever abides in
 his Love, will fear God, and keep
 his Commandments, and faithfully
 discharge their whole Duty; so
 that when every ones Works,
 with every secret thing which they
 have done (in the fear of God) are
 brought to Judgment, they'll not be
 Condemned, but Justified; for they
 having been so truly Wise as to *Fear*
God, and to keep his Commandments
 here on Earth, they shall Inherit
 Glory

Glory in Heaven : But those who are so Foolish, as to neglect the performance of their Duty here, which is to *Fear God*, and to *keep his Commandments*, Shame and Condemnation will be their Portion, when God shall bring every one of those Evil Works which they have wrought here, with every secret thing that they have done out of his **fear**, unto Judgment; as he most certainly will, then such, to their unspeakable sorrow will find it, and that they are left without Excuse; especially all such, who have and do confess it is their Duty, whilst here, to **fear** God, and to keep his Commandments, which is but reasonable; seeing he who requires us to perform this Duty, hath in *Love* and *Mercy* unto Man, caused that *Grace*, which the Holy Apostle was told by the Lord, was sufficient for him, even that Grace and Truth which is come by Jesus Christ, and that which brings Salvation, hath God caused to appear to and in every Man, to Teach and Enable every one that Learns thereof, to deny all Ungodliness, to live Righteously, and to perform their whole Duty, viz. To
Fear

Fear God, and to keep his Commandments :
 Which that I, and all may, let us
 above all things, Love and Learn of
 him, and his Grace, who gave this
 tender Counsel, in great Love *Learn*
of me, that we may know *Rest* and
Peace unto our Souls here, and for ever
 and Ever. So with earnest desire that
 all may, I recommend you to God (and
 to the word of his Grace) who is able to
 keep you [from falling short of your
 Duty,] and to present you faultless,
 before the presence of his Glory with
 exceeding Joy, as you discharge your
 whole Duty to him.

So to the only wise God our Sa-
 viour, be Glory, and Majesty, Do-
 minion, and Power, now, and for
 Ever, *Amen.* 7 AP 59

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